

the Instructor

January 1959



This Month

COVER: A Visual Aid Pioneer ▶

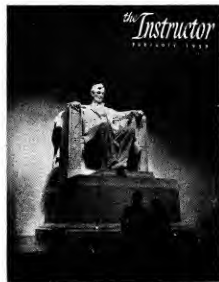
Leah Woolley, one of today's great teachers, is a pioneer in the art of flannelboard instruction. She began using this teaching aid in 1942 when she was teacher trainer on the South Los Angeles (California) Stake Sunday School Board.

Miss Woolley began her teaching career at the old LDS High School and Junior College. Later she transferred to the Los Angeles area, where she is head of the English Department in the Southgate City High School.

Her teaching has always been thorough, effective and inspiring. Her lessons "come to life" in the minds and lives of her students. Seated around her (clockwise) are: Carol Hawker, Clark Fetzter, Linda Welch, Dennis Hawker and Robert Fetzter.

—Kenneth S. Bennion.

Next Month



Abraham Lincoln, sixteenth president of the United States, has grown in stature beyond his assassination until today, he is accepted as an international hero. And as the shadow of this great man enlarges, so does the multitude that each year respectfully visits the Lincoln Memorial in Washington, D. C. February 12th, being the hundred and fiftieth anniversary of this great Christian's birth, we honor him on our cover.

▶The second centerspread picture in the series depicting "Great Moments of Mormonism" will be "We Have Seen the Plates . . ." and will show witnesses to the Book of Mormon.

▶Descriptive data about the Eight Witnesses will be presented as an inside back cover chart.

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Climbing over the brow of a low hill, we find new hills towering above.

Five Hills To Climb

By President David O. McKay

YOU who have read Alexander Pope's "Essay on Criticism" will at once recall the very beautiful comparison he gives wherein he mentions that "Hills peep o'er hills and Alps on Alps arise":

"So pleas'd at first the tow'ring Alps we try,
Mount o'er the vales, and seem to tread the sky;
Th' eternal snows appear already past,
And the first clouds and mountains seem the last;
But those attain'd, we tremble to survey
The growing labours of the lengthen'd way;
Th' increasing prospect tires our wand'ring eyes.
Hills peep o'er hills, and Alps on Alps arise!"¹

This is a poetic expression of a common experience. We have all been in the country and rejoiced as we started out on a picnic to climb the hills. As we got to the foot of the hill and climbed, we could see what we thought was the top. That was our bounded horizon, and so we climbed over rocks and sagebrush, admiring a dainty flower here, an unusual shrub there, and ever and anon turning to view the scene below. We were surprised when we got to that first level which we thought was the top to find that it was not the top at all. There were hills still ahead of us; but as we

turned, our view was much more impressive than it had been at the foot of the hill.

And so, with light hearts and aspiring eagerness, we started to climb the next. One more climb, we thought, and we shall be at the top. Again we were surprised to see "hills peeping o'er hills," but again our horizon was more extended. How uniform the streets down in the old town! How the canyon assumes a new aspect, and the winding rivers wending toward it look like silver threads stretching across the valley. We cannot stop now; another climb, and we continue until at length we reach the crest. It is just a daily experience of what Pope so beautifully has expressed: "Hills peep o'er hills and Alps on Alps arise."

Some of you have been in the beautiful Wasatch Mountains and scanned the wonderful peaks, and there experienced hour after hour and perhaps day after day what it means to acquire more extended horizons.

Well, now we are going to climb introspectively.

The \$1,500 Pulitzer prize for the best symphony in 1938 was won by Dante Fiorillo, who, as a boy, lived in the squalor of the slums. His music was a protest against such conditions. He was declared to be "the most talented and deserving composer of that year." As a boy he could see nothing but the dirty streets and

¹Part 2, line 25.

the sunless tenements. The surroundings were repulsive to him, and to get away from them he would walk until he reached another part of the town where streets were clean and where sunshine could be enjoyed.

Too many of us are content to dwell in the slums of the intellect and of the spirit. Too many of us seek for happiness in the sunless surroundings of indulgence. Unlike the young Dante Fiorillo, we hesitate to put forth the energy to walk out into the sunshine and find the clean streets and rejoice in the broader horizons of intellectual joys and spiritual ecstasies.

And so I ask you young men and women especially to begin the climb now to the intellectual and spiritual hills that I believe will lead to happiness.

Hill of Soul Freedom

The first hill that we ascend I shall name *Soul Freedom*. There can be no happiness without free agency. If the soul feels circumscribed, harassed or enslaved by something or somebody, there cannot be true progress. That is why some of the nations today are wrong and some day in the future will have to change their policy. God intends men to be free. One recent writer not in the Church very significantly wrote these words: "God is endeavoring to make men and women like Himself. To do this He must first make them free." Let each remember:

"You are the fellow that has to decide
Whether you'll do it or toss it aside.
You are the fellow who makes up your mind
Whether you'll lead or will linger behind.
Whether you'll try for the goal that's afar
Or just be contented to stay where you are.
Take it or leave it. Here's something to do!
Just think it over — It's all up to you!

—Edgar A. Guest.

With that decision, we turn round on the hill Soul Freedom and see an extended view. Within us is a sense of strength and confidence. There is hope; there is exhilaration. We are independent and we can make the best of our lives.

Hill of Victory

But there is still another hill ahead of us, and I think that hill is more rugged. There are more rocks. There are more stones rolling as we step upward. We may slip occasionally. We may bruise our knees and scratch our hands as we approach the Hill of Victory because it is not an easy ascension.

As we climb, we get the consciousness of self-mastery, which is equal in importance to the consciousness of soul freedom. Look way down there, where the rays of intellect do not penetrate, where the sunshine of morality is seldom seen, and see how people grovel. Many — too many — either will not or cannot come out of the slums to reach this hill from which we broaden our horizon. As a result, their search for

happiness is in vain. They grasp at the substance and it turns to ashes.

The Church urges men to have self-mastery, to control their tempers, to control their speech, to control their appetites. A man is not at his best when he is a slave to some habit. A man is not his best who lives merely to gratify his passions. That is one reason why the Lord has given us the Word of Wisdom so that, even from boyhood and girlhood, young men and young women may learn to control themselves. That is not always easy. The youth today face enemies — false ideologies and immoral practices "glossed over" and "seasoned with a text." Sound preparation is necessary to meet and conquer these enemies. We are trying to live, to profit, to achieve on the hill of *Victory*. It is significant that it was on the Mount of Temptation that Christ gained victory over the Tempter and cried: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (*Matthew 4:10.*)

But we must climb. The next hill leads to a sweeter happiness in life. Those who have made the low and sordid things their aim in life, of course, are not ready to go on. They remain on the plane of *Indulgence*, because the effort to ascend is too much, too great; but those of us who have been together — studying one another, finding out with whom we are congenial and seeking those who inspire and contribute the best in our lives — gain strength to move upward. Our young men should seek the company of the girls who inspire them to do their best, who make them feel, "I want to succeed; I want to be worthy of your love." The young men who are worthy of the companionship and love of our young women are not grovelers. Their aim is not to experience merely sensation which any animal may know. Their dances and their parties and their socials and their music are all but a means to an end, and they look forward to the next ascent — the hill of *Industry*.

Hill of Industry

Here each one chooses his vocation. The hill is a hard one, but he has mastered some of those things in youth and he is ready now to overcome almost any difficulty.

Of course, it will be hard to get an education. Of course it will take application. Of course, he will have to deny himself some pleasures, but he has already mastered himself physically and he can master himself intellectually.

He chooses a vocation and starts out with a view of building a home for that sweet girl who has inspired him. He seeks the supreme happiness that comes from contributing to the blessing of others, and to the strength of the nation. Together the couple are building on the hill of *Industry*. Building a home together, they share happiness. The husband is happiest when

that sweet wife, his sweetheart, is happy; and she is happiest when he succeeds. They are both happiest when the children succeed.

After all, in rearing and loving a family lies the supreme happiness. Anything else must take second place in value to those boys and girls who make happy our homes.

Hill of Appreciation

"Alps" still rise as we approach the hill *Appreciation*. Perhaps we live in a cottage — only in a log cabin. We read about the millions that men pay for paintings from abroad, and on our wall hangs just a cutting from a calendar, but by this time we have learned to appreciate God's gifts and the most beautiful pictures in the world are ours for the looking.

We turn from that and view our broadened horizon, and we can bask together in the glorious sunset that is ours. It doesn't belong to any millionaire any more than it does to us. If our ears are attuned, we can hear the music of the birds and of the humming insects.

It may be that we can see tragedy, too, in this old world if we have eyes to see and ears to hear.

This life is good to us. Out of our little cabin, even between the chinks of the logs we can see the golden grain. We can hear the rippling stream. The Lord's gifts are free —

"'Tis heaven alone that is given away,
'Tis only God may be had for the asking."²

Appreciation cannot be obtained without climbing. It is not to be found in the slums of indulgence and lethargy and idleness and intemperance — drinking and smoking, and trying to get some physical stimulant for happiness. Read the Book of Life and you will have ample evidence of the value and truth of the Word of Wisdom. Keep your eyes open and see life down there in the shadows, particularly from the high hills of *Industry* and *Appreciation*.

J. R. Lowell, "The Vision of Sir Launfal: Prelude."

The Hill of Success

But let us continue our journey upward. Together, hand in hand, we climb the last hill and reach the top — the hill of *Success*.

As we begin this final ascent and behold our extended horizons, we are conscious of a conviction that true happiness is found in the paradoxical saying of the Saviour, "... he that loseth his life for my sake shall find it." (*Matthew* 10:39.) Our lives are wrapped up with the lives of others, and we are happiest as we contribute to their happiness.

"... By love serve one another," writes the Apostle Paul (*Galatians* 5:13), and Jesus sums it up as follows:

"... Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself."

"On these two commandments hang all the law and the prophets."
—*Matthew* 22:37-40.

There are those who declare such an ideal merely theoretical; they call it impractical. Why not try it? A test by application will prove its practicability. Let the nations of the world which are today descending the hills of progress and slipping down into the slums and gutters of animal indulgence, sneer at the ideals if they will; but as sure as God has given us the revelation of life, so shall we find happiness supreme as we climb the hill of *Service*.

God bless us as we travel the road of happiness through extended and broadened horizons. I believe these steps are sound: First, *Soul Freedom*; second, *Victory* through self-mastery; third, *Industry* and the *home*; fourth, *Appreciation*, and fifth, *Success* — willing-ness and ability to serve.

God help us as representatives of the Church, of our homes, and as men who hold the priesthood of God, to set the proper example to the world and thus bring happiness to it.

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"We're a dancing family," whispered Mother Elizabeth Jeppson. Before long all were dancing.

By Lowell R. Jackson

"Daddy's Home! It's Time for Family Night"

DR. EDWARD MAYOR JEP-
SON is a general practitioner
and surgeon — and father of 11 chil-
dren. How busy can someone get!

Yet he said proudly: "We've held family night for over twenty years. That doesn't include the ones our parents have held."

Dr. Jeppson and his wife, Eliza-
beth Taylor Jeppson (she's a direct
descendant of John Taylor who was
with the Prophet Joseph in Carthage
Jail), live with their 11 children,
who range in ages from 2 to 22, in
an impressive brick home in eastern
Salt Lake City.

Recently, on Dr. Jeppson's birth-
day, all performed on a family night

program—even the guests. Dr. Jepp-
son's brother, Judge Joseph G. Jepp-
son, was called upon to give the Gos-
pel lesson, which was on baptism.
They follow the *Articles of Faith* in
their family night lesson planning.
And Grandfather (Joseph R.) Jepp-
son, a remarkable scriptorian, spoke
on the mission of Jesus and gave
an interpretation of it.

Grandfather Jeppson, incidentally,
boasted that he was younger than
either of his sons, having celebrated
only 17 birthdays. This spry, gray-
haired gentleman was born on Feb.
29 in the leap year of 1880.

The evening was filled with lively
songs and dances. Frequent tele-

phone calls from Dr. Jeppson's patients failed to dampen the family sociability.

As Sally (15), Susie (14) and Christine (12) did an original take-off on the catchy "Oklahoma" tune, Mrs. Jeppson whispered, "We're a dancing family."

This was evident again when Taylor (17), after a bit of reluctance, chose Sally as his jitterbug partner for a spectacular demonstration, and when Dr. Jeppson and his wife glided through a beautiful waltz to show everyone "how it was done." Then the family fiddlers set the pace: "Take your partner and promenade the hall . . ."

Family night usually includes instruction in the dance — waltz, fox trot and even jitterbug — with two generations of teachers (sometimes three, if grandparents are visiting). The eldest daughter, 22-year-old Pat, is a ballet instructor and has the assistance of three ballet-trained younger sisters whenever she needs it.

"Dancing is one of the greatest recreations in the world," Dr. Jeppson explained. "I tell that to my patients as well as to my family. Whatever the age or ailment, I often prescribe it. I know what it does for the human spirit as well as the body. It is one of the greatest of entertainments."

Music also pours forth on a Jeppson household family night. Rebecca (4) and Daniel (6) sang two numbers, with 2-year-old Keith piping in. Jon (11), Reed (9) and Daniel chuckled along with the audience as they ran through the original family song, "Grandpa's Whiskers." A beautiful duet, "The End of a Perfect Day," was sung by Pat and Edward (19). There also was family group singing.

"All our children begin piano lessons at 8," Mrs. Jeppson explained.

"Besides the piano training, four of the children play violins and one the cornet. We also have our share of Elvis Presleys and Patti Pages."

Dr. Jeppson added, "We have two wrestlers, two football players and three Eagle Scouts in the group. I don't like to boast, but I'm mighty proud of the Eagle award I got along with my two oldest boys."

"He's quite the one with the boys," his wife observed. "Our two oldest sons have been ward teaching companions of his for years."

"We're trying to prepare them for the mission field," Dr. Jeppson said. "I think family night, supplemented by ward teaching, is an excellent way of doing it."

One evening, recalled Mrs. Jeppson, "The ward teaching lesson was 'slow to anger.' Our 17-year-old had shown a flair of temperament so, as the evening rounds were made, he gave the lesson and it really helped!"

Dr. Jeppson touched his wife's hand affectionately.

"Their mother is a wonderful Gospel teacher — especially after dates and other evening activities," he said.

"That's one of the best times of all, to take their hand, bring them close to your heart, and help them realize the truth of Gospel ideals," she added.

Throughout the evening, reverence and respect by all 11 children for their parents was evident.

Dr. and Mrs. Jeppson believe respect of parents is the very foundation upon which to develop character.

"We have this in a commandment: 'Honor thy father and mother.' If a child is taught respect for parents, he develops respect for others and for Church and government. And we believe," continued Dr. Jeppson, "that tying right in with this is respect for the child as an individual. He must be made to feel that he is an integral part of the group and that he has a voice in its affairs."

"And how is that done, Dr. Jeppson?"

"In the way I recommend to many of my patients — the best way I know: by holding Family Night!"

EDWARD M. JEPPESON FAMILY HOME EVENING AGENDA

Opening prayer	Jon, 11.
Singing	Family
Two songs	Rebecca, 4, and Daniel, 6.
Dance interpretation ("Oklahoma")	Christine, 12, Susie, 14 and Sally, 15.
Jitterbug dance	Taylor, 17, and Sally.
Duet	Pat, 22, and Edward, 19.
Waltz demonstration	Parents.
Lesson on baptism	Uncle.
Remarks (interpretation of the mission of Christ)	Grandfather.
Square dancing	Family.
Closing prayer	Taylor.



Edward seated himself with his guitar in the center. Soon all were enjoying a family fun song. Nine children play the piano; four play violins; and one plays a cornet.

Seated clockwise around Edward are: Pat, Christine, Rebecca, Father Edward M. Jeppson, Daniel, Mother Elizabeth T. Jeppson, Jon, Grandmother Christina M. and Grandfather Joseph R. Jeppson, Keith, Taylor and Reed. Standing behind with violins are: (1 to 11) Sally and Susie.



Photo by Haynes Studio Inc.

By courtesy of the Yellowstone Park Co.

A mere whiff of wind often determines if the hesitating waters of Lake Isa will go into the Atlantic or Pacific Oceans. So it is with students. A featherweight of understanding from some teacher at the crossroad may determine the way a youth will go.



Why They Return to Church Activity

By Fred W. Schwendiman

NESTLED on the crest of the continental divide in Yellowstone National Park is a placid little lake named "Isa." Sometimes it is referred to as Lake Hesitation.

A rich childhood memory floods upon me as I recall my first visit there. It was before "horseless carriages" were permitted in Yellowstone. My father and mother and their happy family were on a vacation trip from our home in Sugar City, Idaho. Over rough roads, in rain and sun, we traveled in the old, well-supplied "white-top" hitched to a team of gentle, dependable horses. Alongside was tied a lively riding pony.

One clear afternoon the steaming horses brought our outfit to a halt

on the summit of the continental divide.¹

"Look," said father, pointing to the lake and turning me with his other hand on my shoulder, "that is 'Lake Hesitation,' so named by the rangers because at seasons a mere whiff of wind may determine if the hesitating water will go to the Atlantic Ocean or to the Pacific."

There was a minute of thoughtful silence. Father continued, "Son, that is a great lesson of life. *Many times only a featherweight of understanding and counsel from someone with us at the crossroads may determine which way we shall go.*"

I did not doubt his statement. It

¹At Craig Pass, elevation 8260 feet, midway between West Thumb and Old Faithful.

was too impressive to permit a question. My father had spoken with convincing assurance and Mother Nature had provided the visual aids. Ensuing years have served to strengthen my understanding of this truism.

Recent individual interviews with 15 persons — ranging in ages from late teens to middle-life, of varied interests and vocations, and from widely separated areas — have substantiated the thought.

All of these persons had been baptized in their youth. But for various reasons they had lost interest and had become inactive in the Church. They have since returned to Sunday School attendance and to activity as officers and teachers

in auxiliaries and priesthood. One of them is now a bishop.

Without exception, each of them said in effect that he or she was grateful, beyond power of expression, for the person who came as a friend with "understanding and counsel." Then that person, in each case, gave the little help needed to restore faith and blessings through Church activity.

Here are some of the reasons the 15 gave for becoming inactive. Most of them attributed their inactivity to a combination of the causes:

- 13 built up mental barriers; felt that they were not wanted and that there was a lack of friendliness and spirit of welcome toward them.
- 12 entered part or full time employment during their teens. Most of the jobs required Sunday work.
- 9 started smoking, drinking coffee, and using liquor slightly while in their teens.
- 5 chose wrong companions in home community, while away working or while in military service.
- 3 said that moving to a new area to live had contributed to their inactivity in the Church.
- 4 had companions without any Church affiliation or activity.
- 4 felt their parents had pressured them too much with religion.
- 3 said either their father or mother were nonmembers of the Church.
- 1 reported his parents separated when he was a small boy.
- 3 stated that one of their parents died when children were in early teens.
- 2 said step-parents were not understanding.
- 2 had unfortunate misunderstandings with officers or teachers in the Church.

Such information should become the basis of an understanding and friendly approach on the part of a teacher who would be successful in bridging the gap between inactivity and activity.

Following are some of their reasons for returning to Sunday School and Church activity. Almost all gave credit to a combination of the reasons:

- 15 had their interest aroused through contact by Sunday School teachers, bishops, other priesthood leaders, and class members who were solicitous of their welfare.

15 said the newly aroused interest was sustained by interesting Sunday School classes and other classes to which they had been invited by capable and friendly teachers.

11 added that having been assigned to some activity was a means of maintaining interest and increasing testimony.

7 were pleased with the friendliness of officers and teachers at Sunday School and ward meetings, and during the week.

3 liked the consideration shown by teachers to class members in not asking them too soon to pray or answer questions.

2 received added inspiration to return to activity because of Gospel training given to their little children in Sunday School.

2 said their own parents had become reactivated, thus creating incentive for them to return to regular attendance at Sunday School and other meetings, and to accept assignments.

One brother, who was not married in the temple, expressed one rather unique reason for his increased Church activity. His wife had told him that the greatest Christmas present she could think of would be a temple marriage. He got busy with good works and gave her that very present the following Christmas time. They have since continued to be regular attenders at Sunday School and other meetings.

One man, recently ordained a bishop, said, "I began to lose interest in Sunday School at about the age of 15 because of a noisy class and a poor teacher. I went with the wrong crowd and took up smoking. Then at 17, I got a job and had to work on Sundays. I just dropped out of Church activity. I was impressed several years later with the attitude of a teacher who visited me, but I was not really serious when I accepted the invitation to attend the class. However, the Sunday School lesson was very interesting. I experienced no barrier as was expected. I had dreaded to attend for that reason. I remember that a new interest came when my teacher was able to explain the simple truths that seemed to lift me out of myself."

One young girl moved to California about four years ago. While living in Salt Lake City she had attended Sunday School regularly and enjoyed it. She said that "the ward we moved into in California seemed not very friendly, and I found no one my age. The Sunday School class did not interest me; and, finally, I stopped attending. For awhile I listened on Sunday mornings to radio programs from other churches and attended a few of their meetings. They did not satisfy me, and I simply became inactive for over two years. Through a letter from a friend, I decided to attend Brigham Young University. One of my first experiences there was to be invited to Sunday School. The teacher was wonderful and really knew how to hold the interest of the class. She was kind and friendly to me as well. I am very happy now in my Church activity."

A young man lives in Mississippi. When a young boy, he and his family were very active in the branch. However, circumstances caused them all to become inactive for nearly three years. Then a Sunday School teacher visited this young man and invited him to attend her class. He recalled: "She inspired me with interesting lessons and warm friendship. As a result, all members of our family are now active in the Church. I am grateful for my testimony of the Gospel and thank my Sunday School teacher for helping me see the light."

A young girl from California said she stopped attending Sunday School and other Church meetings when she was a freshman in high school. She seemed to choose companions who did not belong, or at least did not attend, any church. She said, "I had my feelings hurt in the ward and, consequently, felt out of place. So I stayed away from the ward for several months. However, a Sunday School teacher called at our home. She seemed to understand me and was so kind that I accepted her invitation to attend

(Concluded on page 9.)

Superintendent
George R. Hill's Page

The Sunday School is organized for the express purpose of aiding everyone who is . . .

In Quest of a Testimony

A COMPREHENSIVE testimony of the truthfulness of the Gospel of Jesus Christ as revealed through the Prophet Joseph Smith is one of the sweetest, most soul-satisfying blessings man can enjoy.

How may one come by such a testimony? What must one do in order to get it? Once a person has it, is there any danger of his losing this most priceless possession?

Such a testimony is a gift of God obtained through effort and much humble seeking. Jesus Christ gave us the pattern:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

—Matthew 7:7, 8 and Luke 11:9, 10.

The Lord in a revelation through Joseph Smith to Oliver Cowdery said this:

"Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing . . .

"Yea, behold, I will tell you in your

mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart

"Remember that without faith you can do nothing; therefore ask in faith.

" . . . And according to your faith shall it be done unto you." —Doctrine and Covenants 8:1, 2, 10, 11.

This revelation should be considered as applying equally to anyone in quest of a testimony. Effort and earnest, prayerful seeking — that is the law by which knowledge and testimony come in every phase of all of our life's activities. It is the law of life, of growth, of happiness, of testimony.

When a person ceases to pray and to be active in keeping the commandments of the Lord, testimony dwindles. Modern scripture is replete with injunctions such as these:

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."

—Doctrine and Covenants 82:10.

"Pray always, lest you enter into temptation and lose your reward."

—Doctrine and Covenants 31:12.

"What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place."

—Doctrine and Covenants 93:49.



Photo by Leland VanWagoner.

Testimonies grow through participation. Classwork, properly conducted, gives every member a chance to take part and thus to grow spiritually. Brother and Sister Gilbert B. Allred, who

are Sunday School teachers in the Afton Second Ward, Star Valley (Wyoming) Stake, provide opportunities for each student to take part. Judy Loveless helps in today's lesson presentation.

"Be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great."

—Doctrine and Covenants 64:33.

The Sunday School was organized for the express purpose of aiding boys and girls in their quests for burning testimonies.

There are several specific ways in which the Sunday School is trying to do this.

In the worship service, to which half of the allotted 90 minutes of Sunday School time has been given, singing the songs of Zion is allotted about 16 precious minutes. In song, *every member* can participate and *grow in testimony* in direct proportion to the *thought* and dedication he puts into the song.

How many boys and girls have their testimonies strengthened by singing, "I Know that My Redeemer Lives," "O My Father," "We Thank Thee, O God, for a Prophet," "Ere You Left Your Room this Morning" and "Shall the Youth of Zion Falter?" A person cannot sing one of our hymns without it doing something to and for him. "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (Doctrine and Covenants 25:12.)

"Come, Come Ye Saints," sung around the campfires at night after a grueling day's march, had the ef-

fect of causing our pioneer forefathers to forget the hunger and aches and pains of the day's march, and to dedicate themselves anew to the day ahead. Talk about testimony—those people had it, and singing that song each night renewed it.

Stewart Grow, in a delightful little book, "A Tabernacle in the Desert," tells the thrilling story of his grandfather Henry Grow, architect and builder of the Salt Lake Tabernacle, and of Joseph Ridges, builder of the Tabernacle organ. Brother Grow wrote this on page 80, regarding President Brigham Young's attitude toward singing:

"In the year 1867, at the time when both the Tabernacle and its organ were nearing completion, President Brigham Young said, 'We cannot preach the Gospel unless we have good music. I am waiting patiently for the organ to be finished; then we can sing the Gospel into the hearts of the people.'"

In the late fall of 1928, Sunday School General Superintendent David O. McKay was given the inspiration to add two 2½-minute talks to the opening exercises of the Sunday School. This was put into effect, Church-wide, in January, 1929, so young people might have the privilege, early in life, of standing before the Sunday School audience and talking on some principle of the Gospel. Many are the young persons who have dated their testimo-

nies with such an experience. It is the aim to give *every* girl and boy one or more such opportunities.

Similar opportunity is afforded through offering opening and closing prayers or by leading the sacramental gems. Many gain in testimony by listening intently to the sacramental prayers and in re-committing themselves to "always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them." (Moroni 4:3. Also see Doctrine and Covenants 20:77.)

Testimony grows through participation. Classwork, properly conducted, should give *every* member abundant opportunity to gain in testimony by participation through individual and group assignments by the teacher. These should be so intriguingly made with the particular needs of every class member in mind that all class members would be impelled to search the manuals and other references for materials on which to make the report the following Sunday. Testimony comes through seeking. The primary job of an effective Sunday School teacher is to stimulate such seeking and to call on those given individual assignments to report each Sunday morning.

Oh the joy that comes to teachers and officers who adequately provide opportunity for all members to thus grow in their testimonies!

WHY THEY RETURN . . .

(Concluded from page 7.)

her class. She was a good teacher. I am grateful to her and to the bishopric for the assignment they gave me in the ward. I attend Sunday School regularly and like my class and wonderful teacher."

A young man from Washington said, "When I was in high school I started running around with young people who were not members of the Church. They did not observe the Word of Wisdom, and soon I went along with them. I didn't want to go to Sunday School,

Mutual or priesthood meetings after that because I felt out of place and unworthy. I became inactive for about two years. One day a former friend, about my age, invited me to go to Sunday School. His class was trying to enlist all the members who should be in the group. Because of his interest in me, I repented of my attitude and went with him. The spirit of the class thrilled me. The teacher made me feel at home. She was a good teacher and I learned many valuable things about the Gospel. I have continued Sunday School and priest-

hood attendance. My heart is full of gratitude to my friend and teacher who made me feel I really belonged and who helped me to have a testimony of the truthfulness of the Gospel. I am very happy in Church activity and have received many blessings. Next month I am going to be married in the temple to a lovely young woman from Idaho."

"Many times only a featherweight of understanding and counsel from someone with us at the crossroads may determine which way we shall go."

“Behold the Lamb...”

Excerpted by

Kenneth S. Bennion

from Lectures by

President J. Reuben Clark, Jr.

In this presentation of excerpts from extemporaneous lectures given by President J. Reuben Clark, Jr. in 1939, we gain a clearer insight into the teachings of John the Baptist. Also, important incidents immediately following Jesus' return from the wilderness are impressively outlined for us.

—Kenneth S. Bennion.

WE come now to what seems to be the first call of the active ministry of Jesus. He had been baptized; He had gone into the wilderness; He had received His instructions there; and I am bound to think that during those 40 days

He communed far more with good than with evil. He renewed, perhaps—to use a modern phrase—“His covenants” and was now ready to begin His mission.

On the first day after His return from the wilderness to where John was baptizing in the Jordan, Jesus was present, perhaps in the background. We read:

“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?” (John 1:19.)

Remember that John was a Levite himself. He came from a priestly family; and it was rather natural, therefore—for they must have known who he was—that they should send a mission to him.

“And he confessed, and denied not; but confessed, I am not the Christ.

“And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? [Probably better, a prophet] And he answered, No.

“Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

“He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

“And they which were sent were of the Pharisees.” (John 1:20-24.)

It is said that that sentence is better rendered, “Some of them who were sent were Pharisees.”

“And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

“John answered them saying, I baptize with water: but there standeth one among you, whom ye know not;

“He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.” (John 1:25-27.)

The only baptism, apparently, among the Jews was the baptism of the proselyte. The Jews themselves did not have the rite of baptism; they had washings, oblations, purifications with water, but they baptized only their proselytes. And so they wanted to know from John by

what right he came there and began to baptize them as if they were proselytes.

Well, of course, they were proselytes in the new order, in the establishment of the Church; that is what John meant.

And then the second day:

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.” (John 1:29.)

The critics have a great deal of difficulty with that expression, “Lamb of God.” There is no well defined scriptural reference to it, and they get into all sorts of trouble over it.

I have always assumed that the reference was rather clear. God introduced sacrifice to take away sin, with the very first of His children on this earth, and continued it on down through Adam and his posterity until the very time of Jesus. “The Lamb of God which taketh away the sin of the world” was a simile likening Jesus to a lamb which could, under certain circumstances, be offered to take away sin. There is an important distinction, however, between sacrifice and the doctrine which John was preaching.

You will remember that when John told the soldiers to repent, they asked him what they should do. He said, in effect, “Quit oppressing the people.”

That was repentance. When the publicans asked him what they should do, he told them to quit extorting illegal taxes.

Now, apparently under the Mosaic Law, when a man sinned, he offered a sacrifice; and the sacrifice took away the sin. We do not find the doctrine of repentance taught in the Old Testament. You find, when you read our own scriptures—the Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price—that it was taught in all dispensations. But the Old Testament does not show that. So, John was preaching what was a new order to his followers: the principle of repentance.

As I see it, when he spoke of Jesus in these terms, he had in mind the Fall. He understood that because man had spiritually died, it was necessary that there should be an atoning sacrifice for this sin which affected all mankind. That is what was meant by John when he said, "Behold the Lamb of God, which taketh away the sin of the world."

Then he identified Jesus by saying that He was the Man of whom he had been speaking. Furthermore, he said that he saw the spirit descending upon Him; and, seeing it, he recognized Him as the Messiah. (See John 1:27-34.)

That was on the second day.

The record says:

"Again the next day after John stood, and two of his [John's] disciples [one was Andrew; the other, probably John the Revelator];

"And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

"And the two disciples heard him speak, and they followed Jesus.

"Then Jesus turned, and saw them following and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?" (John 1:35-38.)

That word "Rabbi" is said to have been just coming into use at that time; hence, the need existed for defining it.

"He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day; for it was about the tenth hour.

"One of the two which heard John speak, and followed him [Jesus], was Andrew, Simon Peter's brother.

"He first findeth his own brother Simon, and saith unto him; We have found the Messiah, which is, being interpreted, the Christ.

"And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." (John 1:39-42.)

To get all of the imagery out of it, we might say, "Which is by interpretation, a rock."

"The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

"Now Philip was of Bethsaida, the city of Andrew and Peter." (John 1:43, 44.)

I have often wondered whether the Saviour did not know some of these people beforehand. He lived at Nazareth, not far from Galilee. He must have gone there from time to time; and, while in those days there were no automobiles or other means of rapid communication which we have today, it seems to me not unreasonable to assume that perhaps he knew some of these men beforehand.

The account goes on:

"Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

"And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." (John 1:45, 46.)

Critics say that there is nothing in the Old Testament to indicate that Nazareth was not a good place; but we do know that Nazareth twice rejected the Saviour. We do know that they tried to kill Him, that they took Him out to the edge of a cliff to cast Him off, and He walked back among them. Either He was unseen, or they were powerless to stop Him.

It also appears that the Galileans were not highly considered, because their language was rough; they were of mixed races. They were uncultured, and their contact with the Gentiles was far more intimate than was approved by the Jews.

"Jesus saw Nathanael coming to him, and saith of him [as he approached, but before he arrived], Behold an Israelite indeed, in whom is no guile!

"Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

"Nathanael answered and saith unto him, Rabbi, thou art the Son of

God; thou art the King of Israel." (John 1:47-49.)

The "Son of God" is a term which is more or less the equivalent of or used interchangeably with the "Son of David." In the Old Testament it was used to indicate the Messiah. The kind of Messiah for which they were looking, the kind of Messiah which largely prevented them from seeing the true Messiah, is indicated by the following phrase: "Thou art the King of Israel."

The Jews were always looking for political salvation — for a king who would rise up and free them from their Roman oppressors. You will remember that later in the Saviour's mission, the great group whom He met and to whom He preached wanted to make Him king. He had to flee to prevent their doing so. This, I take it, is the key to the whole difficulty which the Jews had at that time. I repeat, they were looking for a political king and not for one who should redeem them from the Fall.

"Jesus answered and said unto him [Nathanael], Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

"And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." (John 1:50, 51.)

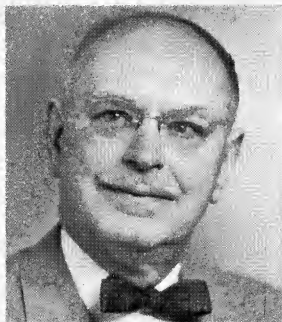
Evidently this is a reference to the vision known as Jacob's ladder, in the Old Testament.

And thus ended the first four days in which four disciples — probably five — were found: John the Revelator, Andrew, Peter, Philip, and Bartholomew — if Nathanael be Bartholomew.

* * *

Next month we shall continue the series with excerpts from President Clark's discussion of the wedding in Cana and of his comments concerning the "brethren" of the Saviour.

It is suggested that the entire series be kept on file. They form an important source of material for all students and teachers of the Gospel.



WILLIAM J. CRITCHLOW, JR.
Relies on the Lord.

HE TAUGHT THREE "Fs"

WILLIAM J. CRITCHLOW, JR., is a very prayerful and spiritual servant of our Father in heaven. He has said many times that all who are called are entitled to the inspiration of the Holy Ghost.

To all teachers he gives advice when they accept a teaching posi-

tion. He defines these as "The Three Fs in Teaching."

First, "Find them"—meaning the teacher should find all those who come under his jurisdiction, whether he is called as a ward teacher or as a teacher in an auxiliary organization.

After he has found the students, the second F is "Feed them": to teach them the Gospel of our Father in heaven so they can understand the principles and blessings which are theirs.

Third, "Follow up." After the students have been found and the teacher has fed them, he follows up to see that everything he has taught them is understood properly; The teacher then checks to see if there are problems, and if the students are living the Gospel of Jesus Christ to insure their happiness here and salvation in our Father's kingdom.

—Joseph H. Ray,

Chairman, Agriculture Committee,
South Ogden Stake.

* * *

A UNANIMOUS DECISION

A BISHOP was being selected for a ward in the South Ogden (Utah) Stake. A discussion among the stake presidency and high council had narrowed the list to three men, but it appeared that a unanimous decision was not going to be reached — each man having about equal support.

Stake President William J. Critch-

Theirs Was Added Upon

During the October semi-annual general conference, two Church leaders were sustained to new callings. Becoming General Authorities as Assistants to the Council of the Twelve are: William James Critchlow, Jr., and Alvin R. Dyer.

That Gospel teachers may know more to tell their students concerning these splendid personalities, here are a few glimpses of them as told by those who knew them well.

low, Jr., in his usual forthright manner, said, "Now let us see what the Lord thinks about it." As the group knelt in prayer, the one who had been chosen to lead humbly asked the Lord to guide the thinking of the group that the right man might be chosen.

After the prayer, this wise stake president requested the stake clerk to pass a slip of paper to each man in the room on which he was to write the name of his choice.

When the votes were counted, it was announced that each had voted for the same man. The man so chosen was soon recognized as one of the best bishops in the South Ogden Stake. —Richard J. Kingston,

Second counselor,
South Ogden Stake presidency.

* * *

BIRTH OF A PAGEANT

DURING his later years as president of South Ogden (Utah) Stake, William J. Critchlow, Jr., became very much concerned about the Saints attending the Ogden Pioneer Days rodeo Sunday night performance. President David O. McKay, also concerned about the problem, asked Elder Critchlow to provide a suitable program to take the place of the Sunday night rodeo.

After much thought and prayer, Elder Critchlow approached Roland Parry, music instructor at Weber College, and asked him to compose a suitable pageant portraying the

WILLIAM JAMES CRITCHLOW, JR.

IN both business and church affairs, William J. Critchlow, Jr., has worked his way up "from the bottom." On Oct. 11, 1898, he was sustained as an assistant to the Council of the Twelve. A native of Brigham City, Utah, he was born Apr. 21, 1892, to William James and Anna Gregerson Critchlow. He attended Ogden, Utah, public schools; Weber Academy in Ogden, and did extension work at the University of Utah in Salt Lake City. He married Anna Marie Taylor of Ogden on Aug. 20, 1924, in the Salt Lake Temple.

After several years in superintendencies of ward Sunday Schools and Young Men's Mutual Improvement Associations in Ogden, Elder Critchlow in 1932 became YMMIA second assistant superintendent for Mt. Ogden Stake. From 1935 to 1941 he was a counselor in the Mt. Ogden Stake presidency and on Dec. 7, 1941 (Pearl Harbor Day), he was sustained as the first president of South Ogden Stake, a position he still held at the time he was named one of the Church's General Authorities.

With Utah Power and Light Company, Elder Critchlow began in 1912 as a meter reader in Ogden, became chief clerk of the old Utah Light and Traction Company in 1916, served from 1920-30 as credit manager of the utility's Ogden division, was sales manager from 1930-32 and since then has been manager of the firm's business development department in Ogden.

Elder Critchlow also has been president of the Ogden Lions Club and vice president of the Credit Bureau of Ogden. He is a member of the Ogden Chamber of Commerce and member of the board of trustees of Dee LDS Hospital in Ogden. He also has held positions in the Ogden Gateway Council, Boy Scouts of America, and with the American Red Cross.

Elder and Sister Critchlow have two sons and a daughter: Robert T. and William J. Critchlow III, both residing in Ogden, and Mrs. Datus H. (Patricia) Mangham, Salt Lake City. They also have eight grandchildren.

migration of the Saints to Utah. As a result, the pageant, "All Faces West," was written. Since July, 1951, many thousands of people have attended its annual presentation.

After no little effort, Igor Gorin, nationally known baritone, was signed to play the role of Brigham Young. Since then, Mr. Gorin many times has expressed his appreciation for the privilege of portraying such a noble character. He now includes such LDS hymns as "Come, Come Ye Saints" in concerts throughout the world, thereby glorifying our Mormon heritage wherever he goes.

—Norman H. Anderson,
Friend.

THE SPIRIT OF ELDER DYER

PRIOR to the time the general superintendency of the Young Men's Mutual Improvement Association was reorganized in June of 1958, President David O. McKay had indicated that the very best men available, be found for the important positions of assistant superintendents. Alvin R. Dyer, Central States Mission president, and G. Carlos Smith, president of Holladay (Utah) Stake, were selected.

When Brother Dyer was called in to be interviewed regarding the position, he was asked the amount of time he would be able to dedicate to this work. His answer was immediate and definite: "Twenty-four hours a day, seven days a week."

"But you have to make a living. What will you live on?" he was asked.

"The Lord has been good to me and my family; and we will get along; and I'll get something to do on the side," was his answer.

The spirit of Alvin R. Dyer is contained in the scripture, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6:33.)

—Joseph T. Bentley,
General Superintendent, YMMIA.

MASTERFUL DIRECTION

THE remarkable successes of Alvin R. Dyer as president of

the Central States Mission will never be forgotten by the Saints in the "Center Place." The tremendous growth of the mission and the vigorous efforts put forth by those called to serve in various capacities can be attributed to his masterful leadership and direction.

Having served as his counselor, I was acutely aware of his keen ability as an organizer. His precise planning and singleness of purpose guaranteed success.

His great love of the Gospel and insatiable thirst for Church history will always serve as an inspiration.

To begin the year 1956, he wrote a message to members of the mission board in which he said:

"What is it that causes us to feel that tomorrow will always be better than today? . . . The nobilities of men's lives are seen in the manner in which they pick themselves up and go forward to success. The inherent urge in all good people is to look and work for the better, to meet the challenge of achievement."

—Dr. Roland M. Watkins, Jr.
First counselor,
Central States Mission presidency.

PUT THE LORD'S WORK FIRST

IN the early years of my parents' marriage, because of financial problems, they decided to move to California. The date for their departure had been set, and all the household effects were packed.

Just a day or so before they were to leave, my father received a call to serve in the bishopric of the Fifteenth Ward, Salt Lake Stake. There were uneasy feelings about the matter because of the plans and packing that had been accomplished. Mother and Father talked it over; and, though they did not know at the time things would work out, Father told the brethren that he would accept the call. So they unpacked their things, determined to put the Lord's work first.

When Father was set apart as first counselor in the bishopric, he was promised, in a special blessing, that he would never need to worry nor



ALVIN R. DYER
Puts Lord's work first.

be concerned about employment again; and, that if he would serve the Lord, he would be blessed.

Father has prospered in life and has always provided a wonderful home for our family. Since his acceptance of that calling, he has not worried about the physical means of life.

—Gloria Dyer Klein,
Daughter.

ALVIN R. DYER

ONLY five months a member of the Church's Young Men's Mutual Improvement Association general superintendency, Alvin R. Dyer on Oct. 11, 1958, was sustained as an assistant to the Council of the Twelve.

He had been president of the Central States Mission four and one-half years when he was called to the YMMIA position. Previously, from 1949 to 1954, he was bishop of Monument Park Ward in Salt Lake City and for five years prior to that was counselor in the bishopric.

He has been a high councilman in Salt Lake Stake, 1933-40, and Riverside (Salt Lake City) Stake, 1940-41. For seven years he was a counselor in the Fifteenth Ward bishopric of Salt Lake Stake and formerly was Sixteenth Ward (Salt Lake City) YMMIA superintendent.

Elder Dyer was born Jan. 1, 1904, in Salt Lake City to Alfred Roder and Harriet Walsh Dyer. He married May Elizabeth Jackson of Salt Lake City June 2, 1926, in the Salt Lake Temple. They have a daughter, Mrs. Reed (Gloria May) Klein; a son, Brent Rulon Dyer, and one grandson.

While on an Eastern States Mission from 1923 to 1924, Elder Dyer for a time was supervising elder of the New York District. After his mission, he completed a correspondence course in mechanical drafting and technical engineering. He was a sheet metal journeyman from 1925 to 1933 and then became manager of the Utah Builder Supply Company's heating and air conditioning department. He organized Dyer Distributing Company in 1949 and continued in business until his call as mission president in 1954. He is a former member of the American Society of Heating and Ventilating Engineers, serving as a consultant with the latter during World War II.

A sports enthusiast, he was pitcher on the West High School baseball team in Salt Lake City and previously pitched the Jackson Junior High School team in Salt Lake City to two championships.

He Lived for Us



SENIOR SUNDAY SCHOOL

Devotional prelude.

Opening hymn: "Christ the Lord Is Risen Today,"

Hymns—Church of Jesus Christ of Latter-day Saints, No. 10.

Invocation.

Welcoming remarks by the bishop or superintendent.

Sacrament hymn: "In Remembrance of Thy Suffering,"

Hymns, No. 258.

Sacrament gem.

Sacrament.

Scripture reading (This should be well-prepared and beautifully read by a member of Course No. 11):

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

—Job 19:25-27.

Talk: "Jesus Christ Lived for Us" (four minutes).

Suggestions:

1. This could be given by a member of one of the adult classes.

2. The following concepts might be developed:

a. Jesus Christ came to and lived on this earth according to the Gospel plan.

b. Jesus Christ made it possible for us to live more abundantly.

c. The mission of Jesus Christ was a labor of love. He practiced the beatitudes in everyday living. (*Matthew 5, 6, 7.*)

He blessed little children. (*Luke 18:15-17 and 3 Nephi 17:21-24.*)

He performed miracles. (*Matthew 8:5-13; Luke 8:43-48; John 5:2-9.*)

He believed the greatest of all should be a servant of all. (*John 13:1-17.*)

d. Jesus Christ died and was resurrected for all of us.

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him . . ."

—Doctrine and Covenants 18:10-12.

Hymn: "I Know that My Redeemer Lives," *Hymns, No. 95.* (The first two lines could be sung as a solo and the congregation could join in the last two lines.)

Talk: "The Meaning of Easter in Our Lives Today" (four minutes).

Suggestions:

1. This could be given by a member of one of the adult classes.

2. The following concepts might be developed:

1. Life is creation's greatest gift. "I am come that they might have life, and that they might have it more abundantly." (*John 10:10.*)

2. Faith in the divinity of Jesus Christ and His power over death is necessary.

a. We shall live with our loved ones again.

b. Each will take the place in the next world for which he is best fitted.

3. In celebration of Easter young children may be content with Easter eggs, and some society women with Easter hats, but to mature Latter-day Saints the significance of the day will be vastly more important than mere eggs and bonnets.

President David O. McKay has said:

"Too many men and women have other gods to which they give more thought than to the Resurrected Lord — the god of pleasure, the god of wealth, the god of indulgence, the god of political power, the god of popularity, as varied and numerous as were the gods of ancient Athens and Rome.

"Thoughts that most frequently occupy the mind determine a man's course of action. It is therefore a blessing to the world that there are occasions such as Easter which, as warning semaphores, say to mankind: In your mad rush for pleasure, wealth and fame, pause and think what is of most value in life."

4. We must critically analyze our own lives.

5. Our character and conduct should be above reproach.

6. Easter is a sacred time — feel the deep spiritual message of the day.

7. Easter is a sacred day, a day of thanksgiving and divine worship — it is an occasion for the expression of gratitude to God for having sent His Only Begotten Son into the world, to be "the way, the truth, the life," to declare the eternal truth that "Who-soever believeth in him should not perish, but have eternal life." (*John 3:15.*)

Hymn: "I Stand All Amazed," *Hymns, No. 80.*

Separation for classes. (Each teacher should have prepared well the special Easter lesson outlined for her department.)

Closing Hymn: "Abide With Me!" *Hymns, No. 51.*

(Concluded on page 16.)

¹"The Risen Redeemer" by President David O. McKay; *The Instructor*, April, 1958; pages 97, 98.

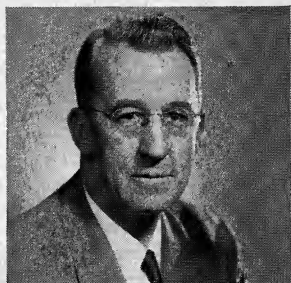


Photo by Fabian Bachrach.

PRESIDENT GLENN E. NIELSON
Helped make murals possible.

It was inspiration and genius that created the Cody Mural. *The Instructor* proudly presents enlarged details of this masterpiece beginning with the center spread of this issue.

At the turn of the century, Mormon pioneers settled in the eastern part of the Big Horn Basin of Wyoming; but it was not until the 1920s that descendants of those early pioneers moved up the Shoshone River to Cody, the town founded by Buffalo Bill. As late as 1936, the Church in Cody was represented by only a small Sunday School. In that year, two men came to Cody, one with ambition and the other with genius.

One came merely to look around, but in the following year he brought his family and established a business. He was Glenn E. Nielson, a son of parents who had helped establish the Church in Southern Alberta, and who is now president of Husky Oil Company, of Canadian Husky Oil Ltd. and of the Big Horn Stake.

The other man, Edward T. Grigware, came to Cody to make his home. An artist of national fame, he had followed his career in Chicago for 26 years. His murals, depicting the life and realism of the West, grace the walls of buildings from Chicago to Los Angeles.

Brother Nielson witnessed the slow but steady growth of the Cody Sunday School into a branch, and he became a counselor to Branch President Lloyd Taggart who was

After months of careful preparation and planning, a leader and an artist were prepared to portray some of the . . .

“Great Moments of Mormonism”

By Lorin F. Wheelwright

Associate Editor

later to be Cody Ward's first bishop and who is now a member of the stake high council. Both were practical men, and they had strong faith in the future of the Church in Cody.

Plans for a ward building became the principal items of discussion whenever they met. As plans for the building became more definite, Brother Nielson felt he wanted to do something extra. To fulfill this desire, he conceived a plan of reporting pictorially the Latter-day Saint saga.

Cody, with its thousands of tourists, seemed an ideal place for the telling of a powerful story of Mormonism; and it was only natural that Brother Nielson was simultaneously thinking of his friend, Edward Grigware, a man with skilled hands and sympathetic heart, as the artist to convert the idea into reality.

They met together, and Edward Grigware immediately caught the vision of the mural. His own imagination kindled, he could see a picture without beginning or end, a picture that would represent the message of Mormonism. The Cody chapel was dedicated in 1949; and the mural, Brother Nielson's "something extra," was completed in 1951.

One must see the mural itself to comprehend and appreciate its message and its beauty. Upon entering the foyer to the chapel, one is enveloped in a beautiful rotunda. He is immediately impressed by towering figures which arise as pillars

from a level just above one's head. They stand high in the domed sky of this foyer. They are the presidents of the Church — from Joseph Smith through George Albert Smith — spaced as columns might be. They form a visual unity for a continuous story which unfolds as one scans the horizontal panorama of this circular room.

Here is Joseph Smith, as a boy, receiving the golden plates. Next he is translating the Book of Mormon with the help of Oliver Cowdery, the scribe. Then he is as a Mormon missionary, preaching the Gospel and holding high the sacred book. And in the eager eyes of those who hear him, one sees the faith of multitudes who believed.

One catches a glimpse of Nauvoo, the beautiful, lighted upon a hill . . . and in the foreground sits a boy who could be Tom Sawyer, fishing with a worm in the great Mississippi. Moving on from this tranquil scene, one is shocked by the dramatic tragedy of Carthage Jail, the expulsion of the Saints from their homes and the anguish of their exposure to frigid weather.

Onward they march — as wagon trains and foot soldiers — to a promised land. There is Jim Bridger making his dire, but false, predictions. Undaunted, they build an empire with Brigham Young laying out streets for the city of Zion, and youths irrigating a parched soil.

In the upraised arms of thanksgiving, one sees an answer to prayer

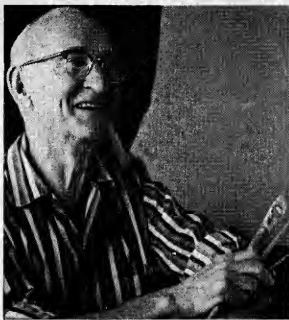


Photo by Ralph T. Clark.

EDWARD T. GRIGWARE

Expressed great feeling for the mural.

in the form of gulls; and in up-raised fingers of stone, one sees temple spires, reaching as prayers to God.

The watchfires of Zion's militia encircle Johnston's army, and the terror of the blizzard paralyzes those waning hands who push and pull little carts through mountain passes. Then unfolds a scene of glory, where out of the earth speaks a mighty voice and high in the sky soars a vision of new hope, a better life and truth eternal.

For a moment, one hears in his

mind's ear, the martyr's cry, the stillness of death . . . then the gay fiddles over the prairies . . . the marching feet of a battalion, and the celestial anthems of angels. These are *Great Moments of Mormonism* captured for all time on the inspired canvas of the Cody Mural.

Edward Grigware is not a Mormon, so he spent a year studying the history of the Church to prepare himself to paint the mural. On a recent trip to Cody, Ralph T. Clark, photographer of the mural series, and myself met Ed Grigware. He was painting huge scenes for the new Church College in Hawaii. We found him secluded in his log-faced studio behind his home. Unperturbed by our interruption, he climbed down from his scaffold and told us of his life and work.

Together, we looked back over many years of dedicated purpose.

He told why he had decided to come to Cody and how he had met Glenn Nielson and Lloyd Taggart. He related how President Nielson had engaged him to paint the Cody Mural; and how Bishop Taggart, with the approval of the First Presidency, had employed him to paint the Garden Room of the Los Angeles

Temple and the portraits of Joseph and Hyrum Smith, which hang in the temple foyer.

Later he took us over to the Cody Ward mural. There we caught his profound respect for the Mormon people—especially his love for Brigham Young. We asked him which were his favorite scenes. He said, "They are like children—I love them all—but I must admit that I felt most deeply moved when painting the scene of exaltation." He pointed to the voice speaking from the earth and the soaring angels.

"I love life. I like to paint people in action. I try to express the great drama of living—here it is! In this mural, I tried my best to show the tremendous love and respect I hold in my heart for this indomitable people. There is one of the greatest stories of all time."

The Instructor is grateful to Lynn S. Richards, assistant general superintendent of the Deseret Sunday School Union, for securing permission to reproduce these details of the mural in a large size for classroom use. And now, all readers may share this treasure and relive with their children and students these same *Great Moments of Mormonism*.

EASTER PROGRAM

(Concluded from page 14.)

JUNIOR SUNDAY SCHOOL

Devotional prelude.

Opening hymn: "I Think When I Read that Sweet Story," *The Children Sing*, No. 9.

Invocation.

Sacrament hymn: "The Sacrament," *The Children Sing*, No. 64.

Sacrament gem.

Sacrament.

Talk by the coordinator: "Jesus Wants Me To Be Happy; He Wants Me To Make Others Happy."

1. Jesus did many kind things while He was on earth.

a. He healed the sick. (*Matthew 8*.)

b. He blessed the children. (*3 Nephi 17:21-24*.)

c. He gave His life that we might live. (*John 19, 20*.)

Suggested songs:

"Tell Me the Stories of Jesus," *The Children Sing*, No. 65.

"Jesus Loved the Little Children," *Sermons and Songs for Little Children*, page 8.

"Jesus Said Love Everyone," *Sermons and Songs for Little Children*, page 8.

Story given by a teacher: "Polly's Easter Sermon," *A Story to Tell*,² page 395.

(The length of the talk and the story should be determined by conditions. Worship service should not exceed 45 minutes. Illustrating the talk and story with pictures or flannelboard figures would be helpful.)

Separation for classes. (Each teacher should have well prepared the special Easter lesson outlined for her department.)

Closing Hymn: "Jesus Is Our Loving Friend," *The Children Sing*, No. 21.

EASTER PROGRAM COMMITTEE:

Catherine Bowles, Chairman.

Mima Rasband.

Hazel F. Young.

Lorna C. Alder.

²Compiled by the Primary Association and Deseret Sunday School Union general boards; Deseret Book Company, Salt Lake City, 1945.

"Joseph Receives the Plates"

The Story

Joseph Smith lived in a period of religious revival. As a boy of 14, he was impressed by such activities near his home. Joseph's mother; his sister, Sophronia; and brothers, Hyrum and Samuel, joined the Presbyterian faith. Joseph hesitated because his religious views were similar to those of his father and brother, Alvin, who liked the Methodist Church.

One day, Joseph Smith read in the Bible, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (*James 1:5*.) This passage appealed to Joseph, and he read and reread it and pondered it deeply.

And so it was that on the morning of a lovely, clear day, early in the spring of 1820, Joseph Smith went to the woods to pray. Presently, he saw a pillar of light and two personages standing above him in the air. One of them spoke to him and said, pointing to the other, "This is My Beloved Son. Hear Him!" Joseph asked which of all the sects was right and which one should he join. He was told he should join none of them for they were all wrong.

It was three and a half years later that the Prophet, now almost 18 years of age, had his second vision. After he had gone to bed for the night, the Angel Moroni appeared to him and told him about a book written on gold plates which gave an account of the former inhabitants of this continent. The angel also told him about two stones in silver bows fastened to a breastplate called the Urim and Thummim, which the Lord had prepared for the purpose of translating the book. The angel also showed him in the vision where the plates were deposited.

During that night the Angel Moroni appeared to Joseph Smith three times, each time giving the same instructions and directions. Early morning found Joseph out in the field, but he seemed so exhausted that his father told him to go to the house. On his way to his home he received a visit from the angel again, instructing him to go and tell his father of the vision and commandments which he had received.

As soon as Joseph had told his father of the vision, he set out on a three-mile journey to the Hill Cumorah. He found the plates and was going to take them away.

"On attempting to take possession of the record a shock was produced upon his system, by an invisible power, which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—there was the pure unsullied record, as has been described . . . He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, 'Why can I not obtain this book?' 'Because you have not kept the commandments of the Lord,' answered a voice, within a seeming short distance. He looked, and to his

(Continued on opposite back of picture.)

JOSEPH RECEIVES THE PLATES

By Edward T. Grigware

(Detail from the Cody Mural)





"Joseph Receives the Plates"

The Story (Continued)

astonishment there stood the angel who had previously given him the directions concerning this matter."¹

He was told by the Angel Moroni that the time for the records to come forth would be four years from that time. In the meantime he should come and meet with Angel Moroni once each year.

At last the time came for Joseph Smith to receive the plates. According to Lucy Smith's *History of Joseph Smith by His Mother*, on Sept. 21, 1827, Joseph Smith came into the room where his mother was sitting. In the mother's words, she said, "I sat up very late, as my work rather pressed upon my hands . . . About twelve o'clock Joseph came to me and asked me if I had a chest with a lock and key. I knew in an instant what he wanted it for, and not having one I was greatly alarmed, as I thought it might be a matter of considerable moment. But Joseph, discovering my anxiety, said, 'Never mind, I can do very well for the present without it—be calm—all is right.'"

"Shortly after this Joseph's wife passed through the room with her bonnet and riding dress, and in a few minutes they left together, taking Mr. Knight's horse and wagon."²

In the dark hour of the night, Joseph and his wife, Emma, went to the Hill Cumorah—Joseph, no doubt, going to the place of deposit by himself. He lifted the cover of the stone box and took the plates from their long resting place. As he did so, the heavenly messenger said, "Now you have got the record in your own hands, and you are but a man, therefore you will have to be watchful and sacred to your trust or you will be overpowered by wicked men; for they will lay every plan and scheme that is possible to get it away from you, and if you do not take heed continually, they will succeed. While it was in my hands, I could keep it, and no man had the power to take it away! But now I give it up to you. Beware and look well to your ways, and you shall have the power to retain it, until the time for it to be translated."³

¹*The Improvement Era*, Vol. II, published by the General Board of the Young Men's Mutual Improvement Association; Salt Lake City, Utah; 1898; page 733.

²Smith, Lucy Mack, *History of Joseph Smith by His Mother*, with notes and comments by Preston Nibley; Bookcraft, Salt Lake City, 1956; page 102.

³Evans, John Henry, *One Hundred Years of Mormonism*; Deseret Sunday School Union, Salt Lake City, 1909; page 50.

The Picture

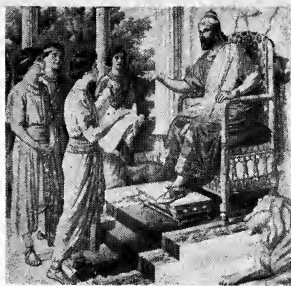
This picture of "Joseph Smith Receives the Golden Plates" is the first of a series to be published in *The Instructor*.

Our attention is drawn to the ethereal figure of the angel coming out of the light. The kneeling, dark-clad figure of the Prophet is silhouetted against the light. The artist makes his point of emphasis by the concentration of figures. The foliage beautifully frames the picture. The bird adds contrast to the darkness of the foliage. One feels the rapt attention of the Prophet as he listens to the angel telling him to care for the plates so that they will not get out of his possession. Little did the Prophet realize the true meaning of the angel's warning. We know he realized the full meaning before he translated the plates and returned them to the angel 21 months later.

—Hazel W. Lewis.

Daniel Interprets the King's Dream

By Marie F. Felt



Daniel stood before King Nebuchadnezzar and was grateful for God's assistance.

"Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his."
—Daniel 2:20.

IT had been three years since Daniel and his friends, Hananiah, Mishael and Azariah (later called Shadrach, Meshach and Abed-nego) had been brought to Babylon to live. It was now time for them to be brought before King Nebuchadnezzar so that he might talk with them and decide how they could best serve him.

As they entered with the prince of the eunuchs (male attendants or guards), the king seemed pleased. They were handsome boys, and that he liked. As he talked with them, he was much impressed. "In all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." (Daniel 1:20.) [End of Scene I.]

A short time after Daniel and his friends had been chosen to serve the king, Nebuchadnezzar became very unhappy. For many nights he did not sleep well. His spirits were troubled. He dreamed dreams that bothered him. Strangely enough, each time that he awakened, he could not remember what the dreams were about; he only knew that they were important.

One morning, soon after he awakened, King Nebuchadnezzar called in his magicians, his astrologers, the sorcerers and the Chaldeans.

"... So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream." (Daniel 2:2, 3.)

The servants immediately asked him to tell them what it was. They would then give him the interpretation, they said. But the king could not tell them. All he could say was that "the thing is gone from me."

When the wise men hesitated, the king became more and more angry. Surely, if they were learned and wise they should know what he had dreamed.

To justify themselves, the wise men said, "There is not a man upon the earth that can shew the king's matter" and tell him what his dream was. "And it is

a rare thing that the king requireth." (Daniel 2:10-11.)

But the king was in no mood for excuses. To hear these excuses from his wise men made him "angry and very furious." (Daniel 2:12.) He was so angry that he ordered all the wise men in his kingdom destroyed. [End of Scene II.]

When Arioch, captain of the king's guard, was preparing to carry out the king's order, he "sought Daniel and his fellows" so that they might be slain with the others. (Daniel 2:13.)

Daniel was surprised. He had not been present with the other wise men at the king's palace. As soon as he knew what it was all about, Daniel went in to see the king. [End of Scene III.]

He asked King Nebuchadnezzar to give him a little time. He knew that with the help of our Heavenly Father he would be able to tell the king what he had dreamed and what it meant. [End of Scene IV.]

From the palace, Daniel went to his house, and told the problem to Hananiah, Mishael and Azariah. Together they prayed to our Heavenly Father concerning the secret of the king's dream. They asked earnestly that it be made known to them so "that Daniel and his fellows should not perish with the rest of the wise men of Babylon." (Daniel 2:18.)

That night our Heavenly Father answered their prayers for "the secret [was] revealed unto Daniel in a . . . vision." (Daniel 2:19.) [End of Scene V.]

In the morning Daniel hurried to Arioch, captain of the king's guard and told him what had happened. Daniel said, "Destroy not the wise men of Babylon: bring me in before the king, and I will shew [tell] unto the king the interpretation." (Daniel 2:24.)

Arioch was very pleased as he hurried to the king, taking Daniel with him.

As the boy stood before the great King Nebuchadnezzar, Daniel was grateful to our Father in heaven for His many kindnesses and for the wisdom and knowledge that had been given him. Respectfully he spoke to the king, saying, "The secret which the king hath demanded cannot the wise men, the astrologers,

the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head . . . are these." (Daniel 2:27, 28.)

Daniel then told the king that he had dreamed of a great image with a head of gold, a breast and arms of silver, a belly and thighs of brass and feet part of iron and part of clay. These represented the kingdoms of the earth, all of which were to be consumed or replaced by the kingdom of our Heavenly Father when it should be established upon the earth.

King Nebuchadnezzar was greatly pleased with Daniel. He was grateful to learn of his dream and what it meant. He paid tribute to the God whom Daniel worshiped. Then, in appreciation, "the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon." (Daniel 2:48, 49.) [End of Scene VI.]

References:

Daniel 1, 2.

This Story May Be Used with the Following Lessons:

Course No. 9, Mar. 22, 1959: "Daniel the Courageous."

Course No. 9, Mar. 29, 1959: "Daniel the Humble."

How To Present the Flannelboard Story

Characters and Props Needed for this Story Are:

Daniel (Belteshazzar), standing.
Daniel's friends and companions, standing: Hananiah (Shadrach), Mishaël (Meshach) and Azariah (Abed-nego).
Daniel and his three friends, praying.
King Nebuchadnezzar, seated on his throne.
A group which included magicians, astrologers, sorcerers and Chaldeans.
Arioch, captain of the king's guard.
Furnishings for the king's throne room.

Order of Episodes:

Scene I:

Scenery: King Nebuchadnezzar's throne room. Use OT1C with lions, OT1A and OT1B.

Action: King Nebuchadnezzar (OT1) is seated on his throne. The prince of the eunuchs (OT2) enters, bringing with him Daniel (OT3) and his three friends, Hananiah, Mishaël and Azariah (OT4). The king is pleased and accepts them.

Scene II:

Scenery: Same as Scene I.

Action: The king is seated on his throne. He is troubled. He has sent for his magicians, astrologers, sorcerers and Chaldeans (OT5). They enter and he tells them what is bothering him. He asks for their help which they are unable to give. In anger, he orders them destroyed.

Scene III:

Scenery: Daniel's room.

Action: Arioch, captain of the king's guard (OT6) enters to talk with Daniel who is already there. He has come after Daniel and his friends, to destroy them along with the other wise men of Babylon. Daniel is surprised and asks the reason. When told, he asks for an audience with the king. This is granted.

Scene IV:

Scenery: Same as Scene I.

Action: King Nebuchadnezzar is seated on his throne. Arioch enters with Daniel and explains the reason for their coming. Daniel asks for a little time. He promises to tell the king what his dream is about and give him the interpretation if the king allows Daniel time. The king grants the request and Daniel returns home.

Scene V:

Scenery: Same as Scene III.

Action: Daniel enters his room to find Hananiah, Mishaël and Azariah there. He tells them about his visit to the king and what he has promised to do. Together the four boys kneel in prayer (OT7 and OT8) and ask our Heavenly Father to bless Daniel so that he will know what the king has dreamed and what the interpretation of the dream is. That night God blesses Daniel with a vision and he is able to fulfill his promise to the king.

Scene VI:

Scenery: Same as Scene I.

Action: King Nebuchadnezzar is seated on his throne. Daniel appears before him, tells him what his dream was and the meaning of it. The king is pleased and rewards Daniel well.

NOTICE

Flannelboard figures and props needed to illustrate this story are available as a cutout set, "Daniel Interprets King Nebuchadnezzar's Dream." This packet is published and distributed by Deseret Book Company, 44 East South Temple, Salt Lake City, Utah. It sells for \$1.25, postage prepaid.

These flannelboard characters stand 12 inches tall and are reproduced in rich, full color. Figures are printed on paper requiring no additional backing. To use, just cut out the figures.

Suggested Scene Staging



Scene I



Scene II



Scene III



Scene IV



Scene V



Scene VI



A. E. SOUTHGATE

"Reach out for those who need our help."

ALTHOUGH my great-grandmother joined the Church about 100 years ago and later emigrated to Ogden, Utah, I was born in England for the reason that she left behind her three adult children, one of whom was my grandmother — a staunch Latter-day Saint whose fervent testimonies (like those of my mother) deeply impressed my young mind. Many a missionary still remembers "Grandma Nichols" of Norwich.

I was practically brought up with Mormon missionaries and in summer would often cycle with them to some village in the country and hold street meetings. Those many missionaries, whom I idolized (among them Hugh B. Brown, now a member of the Council of Twelve Apostles, and J. Arthur Wood, now an official of Utah-Idaho Sugar Company), exerted a powerful influence

Gospel Teaching I Remember Best

By A. E. Southgate

on my life and were mainly responsible for my decision, at the age of 19, to emigrate to Zion.

I arrived in Salt Lake City July 23, 1914, and the next day there was quite a parade.¹ After visiting relatives in Ogden and working a while in Lava Hot Springs, Idaho, I returned to Salt Lake City Oct. 5, 1914, to attend conference and look for a job.

The war in Europe had closed the mines and things were rather tough. Friends from Norwich, living a block from the temple, gave me a home and on the Sunday following conference, I attended Sunday School in the Seventeenth Ward Chapel. I shall never forget that Sunday morning.

I was a stranger without a job, practically penniless and owing the money I had borrowed for my passage to America, not at all discouraged but a little lonely perhaps and a bit homesick for my mother and dad, brother, sister and sweetheart in faraway Norwich. But no Latter-day Saint is really a stranger when other Mormons are around.

¹It was the annual Pioneer Day parade.

At the door of that chapel, greeting all who entered with a welcoming smile and a cheery word was a man to whom I shall always be grateful — the superintendent of the Sunday School, George S. McAllister. Seemingly, he sensed immediately my state of mind and the genuine warmth of his friendship furnished just the encouragement I needed. He really took me in hand and I felt at home. He asked me to be the Sunday School librarian and then I felt that I really "belonged."

Brother McAllister and I were friends until he died. I don't remember any sermons that he preached, any more than I remember most of the thousands of sermons I have heard through these many years, but he opened up his great, loving heart to a lonely lad. I was a stranger and he took me in; I was in need of friendship and encouragement and he gave it.

May all of us who are engaged in Sunday School work — or any other branch of Church activity — reach out for those who may need our help far more than we realize.

THE AUTHOR

AE. SOUTHGATE, who was born in Norwich, England, has been on a Church of Jesus Christ of Latter-day Saints mission in his native land since last March.

He and his wife left on their mission from Manhattan Ward, New York Stake, where they had resided the previous seven months. Prior to that time he had served for seven years as clerk of Twenty-first Ward (Salt Lake City), president from 1933 to 1939 of the Church's Philadelphia (Pennsylvania) Branch, member of the East Penn District council of the Eastern States Mission,

and a long-time Gospel Doctrine class leader in the Philadelphia Sunday School.

Just before his 20th birthday, Brother Southgate emigrated to the United States in July, 1914, and became a naturalized citizen six years later.

He has held credit manager positions with several firms and in 1955 became vice president in charge of production control of the Reading Anthracite Company, successor to the Philadelphia and Reading Coal and Iron Company, with whom he had been employed since 1941.

Active in civic affairs, he has been committee chairman in such organizations as the Philadelphia Rotary Club, Community Chest, American Red Cross, Young Women's Christian Association and United Fund. Brother Southgate also has been an officer in several local and national associations of credit men.

He and Gertrude Dawson were married May 10, 1916, in the Salt Lake City LDS Temple. They have two sons and a daughter and 10 grandchildren.

For More Effective Teaching

By Daniel A. Keeler

THREE new sets of materials now are available for more effective teaching in the Junior Sunday School. They are:

I. "Series 2—Flannel cutouts for *The Children Sing*." (\$2.)

This new series has been created under the direction of the Junior Sunday School music committee: Vernon J. LeeMaster, Florence S. Allen, Beth Hooper and Edith M. Nash.

The new set, which includes eight sheets of subjects, has been prepared from original paintings by Dorothy P. Handley. Many new figures are provided in four basic subject areas:

1. "A Thankful Family."
2. "A Prayerful Family."
3. "A Happy Family."
4. "A Christmas Group."

The adult figures are approximately 15 inches high. Figures of children are proportionately smaller. In

addition to the eight subject sheets, the new set includes guide sheets which give:

1. General instructions.
2. Identification and groupings.
3. Preparation of figures for use.
4. Flannel cutout groups with suggested songs.

The new set can be used in the classroom, worship service and family home evening.

II. *Sermons and Songs for Little Children* by Moissele Renstrom. (\$2.25.)

Coordinators, classroom teachers, choristers and organists will be delighted with *Sermons and Songs for Little Children*, a supplement to *The Children Sing*.

After reviewing suggestions from the field over a period of years, the Junior Sunday School music committee asked Moissele Renstrom to compose a series of little songs and



An effective supplement to *THE CHILDREN SING*.

sermons for small children. This book is a compilation of many of these, most of which were composed in the last year of Miss Renstrom's life, plus selections from *Little Stories in Song*. Also included are a Christmas cantata previously published in *The Instructor*, November, 1941; and "Peace on Earth" from the *Children's Friend*, December, 1944.

In *Sermons and Songs for Little Children*, stress has been given primarily to spirituality. The committee feels that everything in the book is appropriate for any worshipful occasion at the Junior Sunday School level and in the family home evening.

Sermons and Songs for Little Children contains 23 "Little Songs for Little Children," 12 "Little Sermons



Photo by BYU Audio-Visual Center.

Sister Warren Fraser, BYU First Ward, BYU Stake, shows an item from the new Course 5 kit to Diane Lewis, Phillip Watts.



Photo by Ray Kooman.

Eight sheets of flannelboard figures covering four subject areas have been published for Junior Sunday School musicians.

for Little Children" and 12 selections of "Quiet Music for Little Children."

Fifteen of Miss Rentrom's songs are found on a recording included with the book. These songs are sung by two young artists: Anne Bennion, accompanied by Paul Banham, and Becky Bennion, accompanied by Carolyn Bryner. The recording should be effective not only in the classroom, but helpful as well in acquainting Sunday School officers and teachers with the new material.

III. Teaching Aid Packet for the Sunday School Course No. 5 manual, *Living Our Religion, Part 2*. (\$6.)

Materials for this packet were produced by the Audio-Visual Center, Graphic Arts Department of the Brigham Young University.

Included in the packet are the following teaching aids:

A. Colored Pictures (17x12 1/2-in. each).

Gathering Manna, Jesus Visited the Temple, Daniel, When Jesus Died, The Wise Men,

The Shepherds, The Last Supper, Jesus' Home in Nazareth, Joseph Greets His Father, Calling the Disciples, Joseph and Jacob, One Night in Bethlehem, The Aaronic Priesthood Restored, Navaho Hogan.

- B. One three-dimensional pictorial stand-up representation of the "Sermon on the Mount."
- C. Eighteen 9x6-in. cards on "The Beatitudes."
- D. Eighteen small "Sermon on the Mount" pictures to be pasted on the above cards.
- E. Eleven flannelboard figures from paintings by Dorothy P. Handley.
- F. One 11x17-in. stiff cardboard map of the Holy Land and parts of Egypt.
- G. Two cardboard picture easels.
- H. Three sets of words and phrases.
 - 1. Steps in repentance.
 - 2. Beatitudes (in yellow and brown).
 - 3. Beatitudes (black and white).

Besides providing an effective complement to the new Junior Sunday School manual, *Living Our Religion, Part 2*, the Teaching Aids Packet should be a welcome addition to material resources in all Gospel teaching classes.

The new packet and manual were prepared under the direction of the Deseret Sunday School Union.

All three new sets are available from Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah.

What's New at Deseret Book

DITTO D-20 Duplicator: Uses direct process duplicating principle with a master prepared by carbon paper, pencil or pen just as in writing or typing a letter. Makes up to 300 copies from each master copy. Prints up to 8x13 in. on 9x14-in. paper. Includes counter, margin adjustment control and receiving tray side guides. \$180 from Deseret Book Company Audio-Visual Aids Department, 44 East South Temple, Salt Lake City, Utah.

The Latter-day Saint Organist

A 12-INCH long-playing high fidelity recording of instructions and illustrations of hymns, preludes and postludes has been produced and is ready for distribution by the general music committee of the Church of Jesus Christ of Latter-day Saints, 69 East South Temple Street, Salt Lake City, Utah. (\$2.50 postpaid.) It is titled "The Latter-day Saint Organ."

Church organists are advised to get this record and to study it.

Teaching by *example* is often better than teaching by *words*. Therefore, your church music committee hopes and expects that, when our Latter-day Saint organists carefully listen to this record and study it, they will be helped to improve the quality and style of their playing.

Side One is a workshop, and can produce best results when heard by a group of organists together, followed by discussion and practice. Side Two may best be heard privately by a single organist following the sound while he has the book of music in hand. The examples in the recording are all contained in *Hymns—Church of Jesus Christ of Latter-day Saints* and in Volumes I and II of *Organ*

Voluntaries by Alexander Schreiner, published by J. Fischer and Brother.

At an organist's study meeting: Notice the *styles of hymn-music*. One style is smooth and *legato*. Another style is vigorous and *marcato*. Still another may be mixed.

1. In a hymn with *legato* style, work for smoothness even though all repeated notes are sounded.

2. In a hymn with vigorous style, all notes and chords may be slightly separated for rhythmic strength and accent.

Practice these differing styles by playing them for one another.

Notice the *style of postludes*. In ancient times (also recent, and in some places still current) we have heard loud and vigorous march-style postludes, which seemed to say, "Hurry out of the church; we want to turn off the lights." The new style of postlude is gentler, quieter, giving a feeling of a closing benediction which is in harmony with the closing prayer. The postlude is the final part of a worshipping assembly.

Notice the *style of preludes*. Let musical preludes for our meetings be good compositions which are worth listening

to. Let the prelude gather together the busy minds of the people toward a devotional attitude. Begin loud enough to attract attention, though on a quiet devotional side. Then let there be usually a gradual crescendo, and toward the close a real grand decrescendo, so that the meeting may begin in perfect silence. This ideal is sometimes accomplished even with a difficult and restless congregation.

Notice the *registration of organ stops*. For the music of hymns, use an organ of about equal loudness to the singers. Lead the singers with good strong tone, but do not overpower them. For vigorous hymns, use diapasons, flutes and strings of eight-, four-, and two-foot pitch in the manuals, and 16- and eight-foot pitch in the pedals. Avoid reeds (trumpets) and 16-foot tone in the manuals. The registrations for the preludes and postludes in the recording are given with the music in the books.

For the various electronic instruments consult the special manuals offered by the manufacturers. •

We recommend that organists meet together for discussion and practice.

Listen and learn. —Alexander Schreiner.

Make Every Sunday School Moment Count

Greater Use of Sunday School Time — Question Box — Concert Recitation — Coming Events

HOW may we realize greater use of the 90 minutes allotted to the Sunday School?

Smart superintendents are going to make themselves more time-conscious in utilization of these precious 90 minutes to see that every minute is made to yield 60 seconds worth of value. Make every second count.

We have developed a very wasteful practice of sauntering and visiting on the way from the worship

service to classes. Frequently five to seven minutes are so used in place of the three or less that a well organized movement should take. Every minute so saved, and properly used, adds greatly to the value and enjoyment of the classes.

A brief article, "Efficiency in Separation for Classes" by Alexander Schreiner, is found on the opposite page. Every presiding officer should read this article and see that the

organists also read and carry it out. Each teacher should be seated so he can lead his class to its room. He should be instructed to walk quietly but briskly. All classes should be instructed to walk in single file, quietly — rapidly, *with no conversation*. Music in march time should motivate this movement.

By adequate planning, much time may be saved for more precious use.

—General Superintendent
George R. Hill.

Question Box

Fast Sunday Omission

Q. What part of the worship service is omitted on fast Sunday?

—Grand Island Branch, Western States Mission.

A. Omit only the sacrament service, including the sacramental hymn, prelude, sacrament gem, postlude, and administration of the sacrament. This will usually reduce the overall time for the conducting of the Sunday School by twelve minutes. (See *Handbook*, page 24.)

* * *

Genealogical Courses

Q. Who is invited to attend the Genealogical Course No. 21, "Saviors On Mt. Zion"?

A. The class which completes either Course 16 or 18 ("Christ's Ideals for Living" in 1958) in an even-numbered year is eligible for Course 17 or 19 ("The Articles of Faith" in 1959), whichever is offered. After completing two years of this four-year group, any person may elect to study the Genealogical Courses 20 or 21. It is hoped that each member of the Sunday School will take two years of the genealogical classes. (*The Sunday School Handbook*; January, 1958, edition; pages 35 and 36.)

Sustaining Vote of Faculty

Q. What officers and teachers should be presented at the annual ward Sunday School conference for the sustaining vote of the ward membership?

—Superintendents Regional Conference.

Under the law of common consent, no one presides in the Church in a position of responsibility without the sustaining vote of the people. The General Authorities and officers of the stake previously presented by name in the general conference or the stake quarterly conference are presented by title only as is the bishopric. The superintendency and all members of the Sunday School ward faculty are presented by name. Suggested forms are provided by the Deseret Sunday School Union.

* * *

Scriptural References

Q. When should the scriptural reference be repeated in concert?

A. When the sacrament gem is presented, reference is not made to the scriptural citation. When the concert recitation is presented, the scriptural reference is given and should be repeated in unison.

—Superintendent Lynn S. Richards.

Memorized Recitations

Course No. 11

for Mar. 1, 1959

To be memorized by students in Course No. 11 during January and February, 1959, and recited in the worship service Mar. 1, 1959 (taken from Course No. 11, *History of the Restored Church*):

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments,

shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

—Doctrine and Covenants 89:18-21.

Course No. 19

for Mar. 1, 1959

To be memorized by students in Course No. 19 during January and February, 1959, and recited in the worship service Mar. 1, 1959 (taken from Course No. 19, *The Articles of Faith*):

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

—Moses 1:39.

The Deseret Sunday School Union

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DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent;
WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

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HUGH B. BROWN, Adviser to the General Board.

Efficiency in Separation for Classes

WE all wish to achieve separation to classes with dispatch, dignity and reverence. We wish to take the peace of the chapel with us into the classroom. We wish to avoid confusion and wasting of time.

To achieve these objectives requires the careful supervision of the superintendency and helpful musical accompaniment.

In the interest of reverence, organists have been advised until now to play quiet devotional music to accompany this separation to classes. It is felt now that more vigorous music is needed to set the key for a more efficient operation.

We recommend, therefore, that organists use music in four-four

march time. Suitable examples of this may be had in the *Largo* sections of Elgar's "Pomp and Circumstance Marches," numbers 1 and 4, and in the two marches contained in "Schreiner Organ Voluntaries, Volume One."

Aim still for dignity and reverence even in such strong march music. Avoid the jiggy style as found in six-eight march time of street military marches. Avoid, also, theatrical operatic excerpts. Neither do we favor the use of hymns which are intended to be used for singing to our Heavenly Father.

The Elgar and Schreiner marches mentioned above all have melodies to be played in the right hand, and strong rhythmic chords in the left. Play them with utmost regularity

COMING EVENTS

Jan. 4, 1959
Pupil Advancement;
New Courses Begin

Jan. 18, 1959
100% Sunday

Mar. 29, 1959
Easter Sunday

and clear metronomic rhythm. Let that rhythm be infectious, so that people will be influenced and moved by it—moved right into the classrooms.

But music can not do everything alone. Such strong march music may even encourage an increase in noise. It will be necessary to supply some sort of supervision. Perhaps the bishopric may be willing to have ordained teachers of the Atonic

(Continued on page 27.)

They Would Not Quit

By Arthur S. Anderson

ADVERSITY or misfortune frequently becomes a stumbling block in someone's life. By overcoming a particular setback, some persons have developed characteristics of champions, such as each of these three athletes:

* * *

Determination To Succeed

PLAYING in an apple tree with his friends one day, a downpour of rain caught 11-year-old Bill Bonthron by surprise. In his haste to descend from the tree, Bill slipped and fell on an electrical wire which severely burned his left leg.



Bill Bonthron

Weeks of operations and skin grafting followed and finally Bill limped painfully from the hospital.

He was still limping when he entered Northern High School in Detroit, Michigan, a few years later, but he was beginning to show a determination and competitive drive in sports that was far more significant than the handicap of his injured leg.

Veteran track coach Matty Geis of Princeton University (Princeton, New Jersey) recognized Bonthron's championship qualities and started him training for cross-country running. Bonthron pursued with youthful eagerness the tough and tiring training schedule. Even when he was not training directly for cross-country events, Bill would work the medicine ball and exercise continuously

to strengthen his body and his once-injured leg.

In 1934, William Bonthron shattered the world's record for 1,500 meters in a blistering race against champion Glenn Cunningham.

Also in 1934, Bill Bonthron, captain of the Princeton track team, won the Sullivan medal as the outstanding amateur athlete in the United States. He had achieved the honor through his determination to succeed in spite of the handicap of a severely burned left leg.¹

* * *

Learned Never To Give Up

WHEN Archie San Romani was 9, he narrowly escaped having his right leg amputated after he



Archie San Romani

was run over by a truck. When Archie was finally released from the hospital, his right leg was 1½ inches shorter than his left and he couldn't stand without support.

Immediately young Archie began to exercise his shrunken right leg by running—even though with a limp—everywhere he went. By the time he entered Emporia (Kansas) State Teachers College in 1933, he had developed into a self-styled runner, his only instruction having come from a part-time track coach during the sophomore year at high school.

More important than his prowess in running, however, was the self-

confidence Archie had developed through conquering his handicap. He had learned to believe in himself and never give up.

In 1935, Archie San Romani ran the mile in national intercollegiate competition at Berkeley, California. As he came into the fourth quarter of the race, he began to move up through the mass of runners. Running in ninth place, he tripped and fell on the track. As he hit the ground, his knee slipped out of place. But Archie was no quitter. He got up and started to run again. As he did so, his knee popped back into position. Opening up with a powerful sprint, he won the championship mile.

In Stockholm, Sweden, during a European tour, San Romani was running against top track stars. With a 40-foot lead, he mistook the 1,500-meter marker for the finish line. As he came to a stop, the other runners sped past him. Realizing his mistake, San Romani returned to the track to win the race and smash the Swedish mile record.

When Archie San Romani was chosen to represent the United States in the 1936 Olympic games, he was recognized around the world for his championship over an almost impossible handicap. He had learned most important of all never to give up.²

* * *

Adversity Gave Him New Weapon

A POWERFUL "right" helped James J. Braddock win several lightweight boxing matches in 1929.



James J. Braddock

He relied heavily on this hard-punching right fist to bring him victory as he climbed into the heavyweight class.

His climb was interrupted, however, in 1933 when he injured his right hand in a fight and the doctor told him he could

(Concluded on page 27.)

¹Champions by Setback by David K. Boynick; pages 17-21.

²Champions by Setback by David K. Boynick; Thomas Y. Crowell Company, New York City, 1954; pages 21-34.

"JESUS said: 'Feed my sheep.'" and "How can we when are absent?" As Weber (Utah) Stake Sunday School board members visit a ward, they take these printed messages with them, filling in the blank space with the average number of that ward's members who were absent during the previous month.

The idea was conceived after the stake superintendent had seen the motion picture, "Feed My Sheep," and had participated in the 1958 Sunday School convention. Attempting to meet the challenge, they decided an appeal might be more forceful if a ward's membership was made conscious of the extent of enlistment help needed.

Laine Raty, junior high school art teacher and member of Ogden Fortieth Ward, Ben Lomond Stake, drew a painting with the Saviour as though asking for help. To accompany the painting, one placard was printed to read, "Jesus said: 'Feed my sheep'"; and a second reminded, "How can we when are absent?"

Submitted by Owen E. Rouse, Weber Stake Sunday School superintendent.

• • •

Sparks Genealogy Enthusiasm

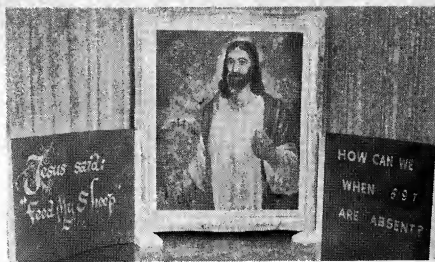
WHEN Mrs. Ray (Vaunda) Marrott began teaching the Idaho Falls Seventeenth Ward, North Idaho Falls (Idaho) Stake, "Genealogical Training" class (Course No. 20), she was lucky to have eight or ten students each Sunday. Now her average attendance is 40.

Recently she was instrumental in arranging with William L. Killpack, Idaho Falls Temple president, for a special evening session for Seventeenth Ward members. There were 129 ward members and five stake genealogical committeemen in attendance at the session, the first one held on a ward basis in the Idaho Falls Temple.



Vaunda Marrott

Notes from the Field



Laine Raty's painting of Jesus and two accompanying signs are effective in increasing Weber Stake Sunday School attendance.

Who Is Absent?

Conducted by Camille W. Halliday

With the cooperation of Mrs. Marrott and her husband, who heads the ward genealogical committee, Seventeenth Ward received credit for more endowments during the first four months of 1958 than for all of 1957.

Submitted by Paul L. Hovey, Idaho Falls Seventeenth Ward Sunday School superintendent, North Idaho Falls Stake.

• • •

Round-the-Clock Job

MRS. ELIZABETH RIRIE HOGGAN wanted to instill in the minds of her pupils a knowledge of the founding and early history of the Church. She instigated a scrapbook project and interest mounted fast.

Pictures for the scrapbooks were obtained from calendars, Church magazines, *Deseret News* "Church Section" and historical pamphlets. Maps were made by hand or were obtained from discarded history books and such places as Union



Elizabeth Hoggan

Pacific Railroad Company. Mrs. Hoggan had duplicate copies made of charts showing how the Book of Mormon fulfills Bible prophecy (the stick of Joseph and the stick of Judah). A returned missionary gave each pupil a copy of the pamphlet, "Joseph Smith's Own Story."

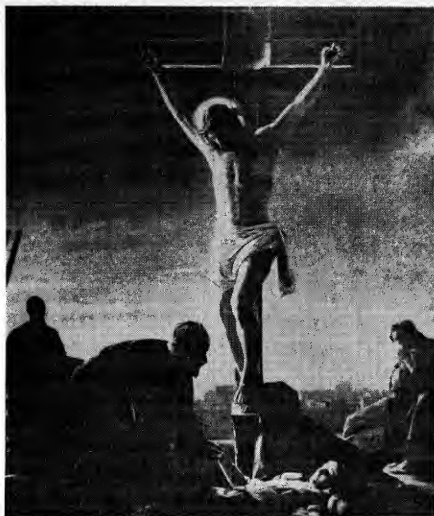
Work on the scrapbooks was done by the pupils in their own homes and at several meetings in Mrs. Hoggan's home. Ideas and materials often were exchanged during Sunday School class time.

Vera M. Norton, Burley (Idaho) Stake advisor says: "We know you could look the Church over and find no finer example of womanhood, motherhood or teacher than Sister Hoggan. She is loved as well as respected by her pupils and all others who know her. She is one of those rare teachers who realizes that her position is not just a 'Sunday job' but a round-the-clock, round-the-week challenges in molding the lives and characters of the young people under her supervision."

Submitted by Vera M. Norton, Burley (Idaho) Stake.

Resurrection and Atonement

By William P. Miller



The sacrifice of the Saviour was voluntary and was occasioned by a desire to do God's will and by Their love for humanity.

(To the teacher: The following is an outline of a suggested lesson to be used by all Senior Sunday School classes on Easter Sunday, Mar. 29, 1959. It is assumed that each teacher will make the necessary adaptations of this suggested lesson to the age level and the level of understanding of the particular class members. The teacher should feel entirely free to use his own judgment in adapting this material to present the important message of this lesson to the class.)

OBJECTIVE: To develop an understanding and appreciation of the importance of the atonement in the life of each individual.

The basic material for this lesson is *The Articles of Faith*, by James E. Talmage, Chapter 4. Other references: "The Third Article of Faith" by LeGrand Richards, *The Instructor*, March, 1955, pages 76, 77; *Doctrines of Salvation, Volume I*, Joseph Fielding Smith, Chapter 8; *On the Way to Immortality and Eternal Life*, J. Reuben Clark, Jr., Chapter 20.

The doctrine of the atonement is closely related to the resurrection because without the atonement there would be no resurrection. Thus, on this Easter Sunday, when the events concerning the resurrection are especially recognized, it is appropriate that consideration be given to the important place of the doctrine of the atonement in the Gospel plan.

The doctrine of the atonement is

one of the very basic doctrines of the Church. It is an important part of the divine plan of our existence as evidenced by its prominence in the discussions in the heavenly council while the plans for this earth were being considered. The doctrine of the atonement is closely related to another important doctrine — that of free agency. The plan was adopted for the Saviour to offer Himself to atone for the fall of Adam and thus make it possible for each individual to achieve exaltation by his conformity to the Gospel plan. Each person is free to choose the degree to which he conforms to the plan even though the opportunities offered by the atonement are equal to all individuals. (See *Articles of Faith*, Appendix 4:2.)

Although the so-called fall of Adam might appear to some to have been an unnecessary event which resulted in much hardship and unhappiness to the people of the earth,



this event was also a necessary part of the plan as agreed to in the council in heaven.

What is the meaning of the word "atonement"? (See *Articles of Faith*, Chapter 4.) *The Winston Dictionary, Advanced Edition*, defines *atone* as "to make amends or reparation; to expiate; appease."

What is the nature of the atonement? To answer this question the teacher should carefully present the discussion of this topic by Elder Talmage. (*Articles of Faith*, Chapter 4.) Related questions, such as the following, may assist in clarifying this basic question: Why was it necessary for Adam to partake of the forbidden fruit? Why was the atonement necessary? (See *Articles of Faith*, Appendix 4:5.) Could the atonement have been achieved by some milder method than the offering of the life of the Saviour? Do we know all of the answers to these and similar questions?

The teacher should show the relationship of the atonement to the Old Testament descriptions of sacrifices which began with Adam. Even as the sacrifices described in the Old Testament were vicarious means of atoning for the sins of the people, the sacrifice of the Saviour was a vicarious means of atoning for the disobedience of Adam.

The personal sacrifice of the Sav-

iour was voluntary and was occasioned by two major motivations: "First, the desire to do His Father's will in accomplishing the redemption of mankind; second, His love for humanity of whose welfare and destiny He had assumed charge," wrote Elder Talmage. (See also *Jesus the Christ*, James E. Talmage, Chapter 3.) Elder Talmage presents historical evidences of the above statement. These evidences should be stressed to show that this doctrine was recognized as part of the Gospel plan since the earliest records as contained in the Old Testament.

President John Taylor made the following statements relative to the above:

"Was it known that man would fall? Yes. We are clearly told that it was understood that man should fall; and it was understood that the penalty of departing from the law would be death, death temporal. And there was a provision made for that. Man was not able to make that provision himself, and hence we are told that it needed the atonement of a God to accomplish this purpose; and the Son of God presented Himself to carry out that object. And when He presented Himself for this position He was accepted by His Father, just the same as any man who owes a debt, if he is not able to pay that obligation, and somebody steps forward and says, I will go security for him. If the persons to whom he is indebted

are willing to take him as security, they will receive the security's note or obligation to meet the debt. So Jesus offered Himself. Now, man could not have done that. Man could do all that he is capable of doing. But there was an eternal law of God violated and it needed an eternal, infinite sacrifice to atone therefore; and Jesus offered Himself as that sacrifice to atone for the sins of the world; and hence it is written, He was the Lamb slain before the foundation of the world." (*The Gospel Kingdom*, page 97.)

The atonement has universal effect. Inasmuch as all individuals are redeemed from perpetual mortal death through universal resurrection, all men are "saved" from the fall of Adam. This doctrine differs from that of many Christian churches that hold that only the righteous will be resurrected.

What is the personal effect of this doctrine on each individual? In this respect, teachers should stress the difference in meaning between the words "salvation" and "exaltation."

At the close of the lesson period the teacher, in summarizing, should stress the objective as listed at the beginning of this lesson. The entire lesson should be presented with the purpose of developing within each individual the strong feeling that the atonement is important in his life and that it offers him eternal hope for the future.

THEY WOULD NOT QUIT

(Concluded from page 24.)

not return to the ring for several months.

Already the closing of a bank had wiped out the family savings, and Braddock, his wife and three children were nearly penniless. Braddock knew only the fighting game, so it was particularly difficult for him to find other work. Nevertheless, he hunted tirelessly and finally got a job in the railroad yards loading and unloading ties.

Even here he had difficulty because he found it very painful to use his right hand. He had to train his

left hand to throw the heavy tie-hook into the ties.

Nine months later when Braddock entered the ring as a preliminary fighter, he found to his surprise that his work in the railroad yards had given him a new weapon—a powerful and penetrating left which brought him a decisive victory.

On June 13, 1935, just a year after Braddock's return to the ring, he defeated Max Baer to become the heavyweight champion of the world. What Braddock had considered adversity had given him the development and power he needed to become a champion.*

*Champions by Setback by David K. Boynick; pages 36-53.

SEPARATION TO CLASS

(Concluded from page 23.)

Priesthood at strategic points along the way, standing at attention. Perhaps the superintendency may be able by precept and also example to show the way. It is important that class teachers precede and lead their pupils and so be first to enter the classrooms. Thus they can set a brisk tempo as well as being on hand to receive their students in the classroom. The superintendency then is free to check that there is no loitering or delay along the way.

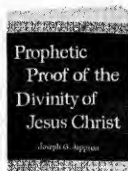
Can we achieve an orderly separation to classes in the time of two minutes? Let us try.

—Alexander Schreiner.

Echoes of the Heart

By Minnie E. Anderson

"The best of a book is not the thought which it contains, but the thought which it suggests; just as the charm of music dwells not in the tones but in the echoes of the hearts." —Oliver Wendell Holmes.



In
Concise
Language

► *Prophetic Proof of the Divinity of Jesus Christ*, by Judge Joseph A. Jeppson; Deseret Book Company, Salt Lake City, Utah; 50 cents.

In direct, concise language of the jurist, Judge Jeppson gives events of the trial and condemnation of Jesus of Nazareth. As each episode is examined, fallacies of the arrest and trial of Jesus are brought to the reader's attention. These happenings were foretold by prophets in the Old Testament. The fulfillment of these prophecies, in the opinion of Judge Jeppson, proves the divinity of Jesus Christ.

* * *

Clear Portrait

► *Eisenhower: Captive Hero* by Marquis Childs; Harcourt, Brace and Company, New York City; \$4.75.

This biography presents a great man as he has lived. As the book is read, one becomes aware that President Eisenhower many times has molded circumstances by the strength and force of his own personality.

His mother, a woman of strong religious convictions, at an early age sowed in her son the seeds of integrity and faith in a Divine Being. These seeds took root and shaped his character.

The author has succeeded in giving a clear portrait of Dwight David Eisenhower — West Point student, five-star general, president of Columbia University and President of the United States of America.

Narrative of Interest

► *Aku-Aku, the Secret of Easter Island* by Thor Heyerdahl (author of *Kon-Tiki*); Rand McNally and Company, Chicago, Illinois; \$6.95.

Here is a compellingly readable book. It is one of the best narratives that has been published in a long time.

Mr. Heyerdahl's interest in Easter Island stems from scientific expeditions to South America and the far-away Pacific islands, where he discovered similarities in legends and customs. He found the same gigantic stone statues in Easter Island as he found along the coast of Peru, Colombia and Panama in Central America.

He claims evidences discovered by him give credence to the supposition that people of the island originally came from South America and had sailed in boats, carried by the ocean currents. These facts should be of tremendous interest to Book of Mormon students.

* * *

Delightful Gift Book

► *Golden Nuggets of Thoughts, Vol. III*; compiled by Ezra L. Marler; Bookcraft, Salt Lake City, Utah; \$1.

Here is a delightful book for a hospital patient or birthday or remembrance gift. The uplifting thoughts should bring peace and serenity to the reader.

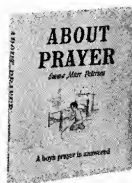
* * *

Helpful to Teachers

► *Story Wisdom* by Albert L. Zobell, Jr.; Bookcraft, Salt Lake City; \$1.

These short anecdotes and stories with a moral will be helpful to speakers and Gospel teachers.

* * *



Story
for Young
People

► *About Prayer* by Emma Marr Petersen; Bookcraft, Salt Lake City; \$1.50.

This enjoyable story for young people is a continuation of the experiences of a young Danish boy, Larry, who came to America to make his home with his aunt and uncle and cousin, Paul. The author has skillfully woven the true concept of prayer into the story. The valuable lessons of life as they meet Indians, cowboys, and view the wonders of nature on a family trip to southern Utah parks, make an excellent story for Sunday School children.

"He Is Risen"

"HE Is Risen"; author, Cecil Alexander; composer, Joachim Neander; *Hymns - Church of Jesus Christ of Latter-day Saints*, No. 61.

There are no words of greater meaning to God's children, than the words *He is risen*. It was the beloved Son of our Father in heaven that was risen, and He had risen from the tomb of death. He is the first of all the resurrected souls, and it is our fervent hope and complete faith that we shall be like Him - glorious in a resurrection into immortality of eternal life. That is what we are saying about this hymn, one of the greatest and grandest in all Christian literary and musical expression.

The melody was written about the year 1680 and has been greatly sung and loved by worshipers in many lands. It is a stately tune, not at all frivolous, and we will do well to sing it *fortissimo* with thankfulness and joy in our hearts.

Easter is March 29 this year. You therefore have all of the month of March in which to learn well this Easter hymn, both in singing and in playing it on the organ.

Choristers will please be particularly careful to give a clear preliminary beat so singers will have an opportunity to align their inhaled breath. Then they may give out in grand unison for the very first note and word. If singers do not start together, please consider the fault as being yours. See what you can do to correct it. And what should you do? You should practice the matter of the preliminary beat before your equals and fellow choristers and organists in the monthly preparation meeting, so you will be fully ready when you face your Sunday School singers. See *The Instructor*, July,

1956, page 215; also October, 1956, page 312.

Let the organ ring out with its most splendid voices. Draw the stops, turn off the enfeebling tremulant, open wide the shutters and let the sound roll out, bathing the congregation with Easter joy. In addition to that, let not your fingers falter even one note, add the most powerful bass at your command, and breathe with the congregation at the close of each phrase. Each phrase is two measures - or, eight half-notes - long.

If you are an organist who plays pedals only in the bottom octave, then you may safely continue in

your usual way in this hymn. For instance, the bass note "A" in the second measure may safely be played an octave lower, if you wish.

Anything that is "stately," as is this hymn, is done in a steady tempo. There is no room for going faster or slower anywhere. But you will need to keep your attention on this matter of steady tempo, so you will not let it wander. Be a good accompanist for both your chorister and your singers, and show in your results that you are both eager and happy in your service as organist.

Be ye not readers only, but doers. You must practice all of the above recommendations so they will be mastered by you. When you choristers and organists write for help, I often wish I could do your practicing for you. Alas, you must do it yourself. Thank goodness for that, because I have enough practicing to do myself.

—Alexander Schreiner.

Sacrament Music and Gems

for the Month of March



SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

FOR JUNIOR SUNDAY SCHOOL

JESUS said: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."¹

THOU shalt thank the Lord thy God in all things.²



¹Luke 22:42.

²Doctrine and Covenants 59:17.

Use Scriptures Often as You Teach

By Mima Rasband

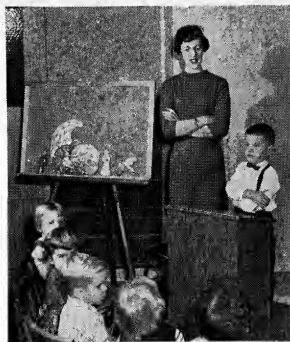


Photo by Leland VanWagoner.

Sue Fotheringham guides Thomas R. Child, at the pulpit, in giving a sacrament gem.*

TO develop a true love of scripture and an understanding of it, teachers must be students of our Standard Works as well as Church history. It is not enough merely to read and study lesson material as presented in the manuals, but one must go directly to its source. Read it in its original setting. What comes before? What comes after? What were conditions surrounding it as it was originally recorded and used?

Teachers will find as they develop such a background, scriptural quotations will have much more meaning for them and, as a result, they will be better able to present them to boys and girls with interest, understanding and meaning. When presented in this way, many passages will make lasting impressions upon boys and girls.

Effective teachers develop the ability to use scripture spontaneously in lesson presentation. A teacher's enthusiasm for scripture and her spontaneous use of it, accompanied by references, gives children a sense of the importance of the Bible, Book of Mormon, Pearl of Great Price and Doctrine and Covenants. Much learning can take place without great effort by helping children know the source of a scriptural quotation as it is used.

The older children in Junior Sunday School are reaching an age when they enjoy stories given in

the language of the Bible and read directly from it.

As teachers, we must also be alert to the need and importance of helping children apply these learnings to their everyday activities.

Activities for Using Scripture

1. Greeting pupils.

a. A teacher might say:

"Today, many boys and girls knew just how to be reverent during the worship service. Their actions showed that they knew they were in our Heavenly Father's house. In the Bible in the book of Psalms the Lord says, 'Blessed are they that dwell in thy house . . . !'" (Psalm 84:4.)

b. As the spring season approaches, this beautiful poem would make a lovely beginning:

"For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of singing of birds is come."
—Solomon 2:11, 12.

An alert teacher will find such passages a part of each lesson.

2. Creating an atmosphere of readiness for prayer.

Oftentimes a song or a short verse is used to prepare children for prayer. A passage from the scriptures may be used just as effectively:

"Lord God of hosts, hear my prayer . . ." (Psalm 84:8.)

3. Sacrament gems.

Many of the sacrament gems are scriptural quotations. Help boys and girls to commit them to memory, to apply them to their lives.

4. With music.

Oftentimes we find music being neglected in class work, sometimes because teachers are timid about using it and sometimes because class members are uncooperative. Remember, teachers, the Lord has said in Doctrine and Covenants 25:12, "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me . . ."

Such scriptural quotations as these will help to set the stage with boys and girls,

"O give thanks unto the Lord . . ." (Psalm 105:1.)

"Sing unto him, sing psalms unto him . . ." (Psalm 105:2.)

"... it is good to sing praises unto our God . . ." (Psalm 147:1.)

5. As a part of lesson presentation.

All Junior Sunday School manuals give suggestive scriptural quotations for each lesson. Use them! You will find they enrich children's lives as well as lessons.

(Concluded on opposite page.)

*Members of Monument Park Ninth Ward, Monument Park Stake.

"The Sacrament Is Ready"

"THE Sacrament Is Ready"; author and composer, Vernon J. LeeMaster.

It is not always necessary to use visual aids when introducing a new song. To introduce the hymn for this month, you may merely wish to tell the children that you have another song about the sacrament you think they would like to learn. Then sing it to them.

After they have listened to it two or three times, ask the children what we are all supposed to think about when we partake of the bread and water. Many of the boys and girls will remember from last month that we think about Jesus and the things He did for us. Then explain that this is what we mean when we sing, "The broken bread and water reminds us of our King."

Now invite the children to help you sing "The Sacrament Is Ready."

The words are easy to understand and will be learned very quickly.

Use the interval beat pattern when you first teach it — as your hand follows the melody, the boys and girls will know their voices also go up and down. Using this beat pat-

tern helps them to know that at times their voices are to repeat the same tone.

This song should be sung very reverently and taken at a moderate tempo.

—Edith Nash.

The Sacrament Is Ready

Vernon J. LeeMaster

The sac-ra-ment is read-y, our voic-es soft-ly sing;

The bro-ken bread and wa-ter re-mind us of our King.

The musical score is written for voice and piano. It features a treble and bass staff for the voice and a grand staff (treble and bass) for the piano accompaniment. The key signature is one sharp (F#), and the time signature is 4/4. The melody is simple and easy to learn, with a clear interval beat pattern.

Corrected Junior Sunday School Hymn for the Month of January

While I Drink The Water Clear

ANNA JOHNSON

ALEXANDER SCHREINER

1. While I drink the wa-ter clear, While I eat the bread,
2. I will sit with eye-lids closed, Qui-et as can be,
3. Of the Sav-ior I will think, In His name I'll pray,

I will fold my arms up so, I will bow my head.
I will sit with eye-lids closed, Wait-ing rev-er-ent-ly.
I will serve and hon-or Him, On the Sab-bath day.

The musical score is written for voice and piano. It features a treble and bass staff for the voice and a grand staff (treble and bass) for the piano accompaniment. The key signature is one sharp (F#), and the time signature is 4/4. The melody is simple and easy to learn, with a clear interval beat pattern.

JUNIOR SUNDAY SCHOOL

(Concluded from opposite page.)

6. Inspirational presentations.

As you plan and work with children in preparing inspirational presentations for the worship service, help them incorporate scriptural passages in their presentations. Many passages of scripture lend themselves to choral reading.

7. Caring for children while waiting for parents.

Watch the book market for children's books which use scriptures. Two older, but very delightful ones that use scripture beautifully are "Small Rain" by Jessie Orton Jones; \$2.50; Viking Press, Incorporated, New York City; and "The Christ Child" by Maud and Miska Petersham; \$3; Doubleday and Company, Incorporated, New York City.

True to the Trust

Compiled by Wayne M. Carle

DESIRE TO SERVE

SOMETIMES men must choose between seemingly equal but conflicting values.

Mahatma Gandhi, who fought the underprivileged of India to achieve freedom through passive resistance, subjected himself to strict disciplines, particularly in the matter of diet.

He took a vow against milk, but became ill and was advised by a doctor that he would die unless he drank milk. His wife reminded Gandhi that the word he had used in his vow applied only to cow or buffalo milk, and urged him to drink goat milk.

Aware that his death would be a loss to the larger cause to which he had devoted himself, he compromised his dietary resolution but later said: "The memory of this occasion . . . fills me with remorse, and I am constantly thinking how to give up goat's milk." He regarded his desire to live and serve as a temptation which threatened his personal consistency.¹

* * *

FRIEND OF THE MORMONS

COLONEL THOMAS L. KANE had just begun a career as clerk to his father, a judge, when a missionary told him of the Mormons being driven out of Nauvoo. His humanitarian interests were so aroused that Colonel Kane left his work to help the unfortunate refugees on their trek west in 1847.

Ten years later, after resuming his law practice in Pennsylvania, Colonel Kane learned of the impending conflict between federal troops and the Mormon militia in Utah. Knowing that such an encounter would be disastrous, he volunteered to act as special agent for the United States government to the Mormons. After an exhausting trip by boat to San Francisco and horseback to Salt Lake City, Colonel Kane arrived in February, 1858.

He called upon his friend, Brigham Young, prevailing on him to avert bloodshed. Then he visited the federal troops' winter quarters at Camp Scott. He negotiated a "final and decisive" interview between Brigham Young and the new Governor Alfred Cumming to settle the conflict.

In his message to Congress later that year, President James Buchanan praised Colonel Kane, "who from motives of pure benevolence . . . visited Utah during the last inclement winter for the purpose of contributing to the pacification of the territory." In Utah, President Young wrote to Colonel Kane, "We shall ever appreciate the good, the generous, the energetic and talented little colonel. . . I express not only my own, but the sentiments of all around me — those and many more than you associated with while we were favored with your presence in this so far distant retreat."²

¹From "Mahatma Gandhi" by Bertrand Russell in *High Moment*, edited by Wallace Brockway; Simon and Schuster, New York, 1955, pages 205-216.

²From *The Private Papers and Diary of Thomas Leeper Kane, a Friend of the Mormons*, edited by Oscar Osburn Winther; Gelber-Lienthal, Incorporated, San Francisco, California, 1937; pages vi-ix, 61.

WE don't know how bad some people are until they are tried, nor how good others are till put to the test.

—David Livingston.

* * *

DEFENDER OF THE FAITH

DANIEL H. WELLS, counselor to President Brigham Young, presided in the Endowment House of Salt Lake City and often officiated at marriages. In 1879 he was called into court to testify as to a marriage he had performed. The prosecutor attempted to force President Wells to reveal details about the ceremonies which the latter considered sacred.

President Wells refused, saying: "I am under moral and sacred obligations to not answer, and it is interwoven in my character never to betray a friend, a brother, my country, my religion, or my God."

As a result, he was held in contempt of court, fined \$100 and jailed for two days.

Upon release, he was greeted by the peaceable assembly of some 10,000 Saints, who conducted a procession to the Tabernacle. President John Taylor of the Council of Twelve Apostles greeted President Wells by saying: "We have come to exhibit to you our esteem and to show you that whilst you are true to your friends, your principles, your country, and your God, that your friends are equally true to you."³

³From *Daniel Hamner Wells and Events of His Time* by Bryant S. Hinckley; Deseret News Press, Salt Lake City, 1942; pages 263-291.



the Witnesses of the Book of Mormon Plates

the Three Witnesses

Name	Date of Birth	Place of Birth	Age When Shown Plates	Occupation	Personal Data	Death
OLIVER COWDERY	3 Oct. 1806	Wells, Rutland County, Vermont	23 Years	School Teacher Lawyer	Not too well to do—small stature, dignified but pleasant countenance. Baptized 15 May 1829. Excom- municated 12 April 1838. Baptized November 1848. Died in full fellow- ship. Never denied his testimony concerning the Book of Mormon.	3 March 1850 Richmond, Missouri
DAVID WHITMER	7 Jan. 1805	Harrisburg, Pennsylvania	24 Years	Farmer	Strong build, of average height, dark eyes, quite handsome. Bap- tized June 1829. Excommunicated 13 April 1838. Never returned to the church. Never denied his testi- mony.	25 Jan. 1888 Richmond, Missouri
MARTIN HARRIS	18 May 1783	Easton, Albany County, New York	46 Years	Farmer	A prosperous farmer. Baptized 6 April 1830. Excommunicated last week in December 1837. Baptized in 7 November 1842. Baptized in Salt Lake City, Utah, 17 Septem- ber 1870. Never denied his testi- mony concerning the plates. Died in full fellowship.	10 July 1875 Clarkston, Utah

"I Had Rather Be Right..."

THERE keeps coming back to me the words of a leading diplomat some months ago, when he was under heavy fire. He replied to his critics that he felt he had done right. If it were a case of being liked or being respected, he explained, he would rather be respected.

It is better to be respected than liked.

How do you become respected? One answer was given on the floor of the United States Senate on a June day in 1852. The Senate was in mourning. The big frame of Senator Lewis Cass of Michigan rose solemnly. His large eyes peered out under heavy lids. Lewis Cass would have been President of the United States at this hour had there not been a splinter group rise in his own party in the previous campaign. He had lost to General Zachary Taylor. Democrat Cass now stood to pay tribute to a Whig he had often opposed, the senator who at 75, had died the previous day.

Senator Cass described departed Henry Clay as a man of "great purity of purpose."

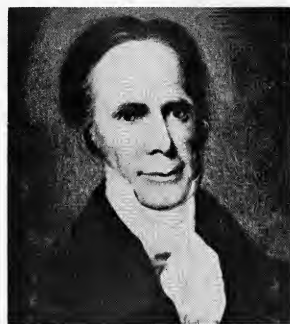
Beyond those Senate walls, across America, banners were drooped, bells tolled, and cannons boomed. Rarely before had the nation poured out such respect for one of its sons.

"Purity of purpose" may not have always brought Henry Clay popularity. But it brought him respect. And when his final call came, both respect and popularity moved together like a great ground swell across the land.

As an example of Henry Clay's "purity of purpose," Senator Cass could have recalled a Clay experience 13 years before. Actually, it was mentioned in another Senate tribute the same day.

In 1839 Clay looked forward to the Whig nomination for President.

He gave one of his memorable addresses in Congress. He spoke with a voice that charmed like music. He stood tall, erect and commanding. His gray-blue eyes flashed sincerity, and his long hair was thrown back on his slender head. He was a master orator. Patrick Henry had been his speaking model since about



HENRY CLAY
He had "great purity of purpose."

the time Clay was a fatherless boy with blond pigtailed sitting on a pine slab in a dirt-floored log schoolhouse in Virginia.

Henry Clay's was a message of moderation when feelings ran high over the slavery problem. He wanted to preserve the Union and avoid open conflict.

When Clay had finished his talk, his friend, Senator William C. Preston of South Carolina, told him that his remarks might be condemned by extremists in both parties. To this Clay replied with words that have echoed through generations:

"I had rather be right than be President."

Henry Clay tried five times for the Presidency. Not once did he succeed. But when he died, a nation bowed its head in heartfelt respect.

Tributes of Senator Cass and others in Congress alone filled a book.¹

The other day a man I know hesitated to call to the attention of another a mistake he had made in business. My friend hesitated, I know, because he feared the man who had erred would not like him for it. My friend, it seemed, chose to be liked rather than respected.

Tonight I can remember a lashing I, as a young writer, received from an editor years ago. He did not like an article I had written because he felt it reflected unfavorably on a certain neighborhood in our community. Naturally, I disliked him at the time for the severe reprimand. I had put a lot of effort into that piece. But through the years I have realized that the editor was moved in that instance by a "purity of purpose." Today, as then, I respect him. More than that, I now love him.

When a man chooses to be respected over being liked, he often, like that editor and Henry Clay, is rewarded doubly. Over the long pull, he will probably be both respected and liked — and frequently even loved!

—Wendell J. Ashton.

¹*Obituary Addresses on the Occasion of the Death of the Honored Henry Clay*, Washington, D. C., printed by Robert Armstrong, 1852.